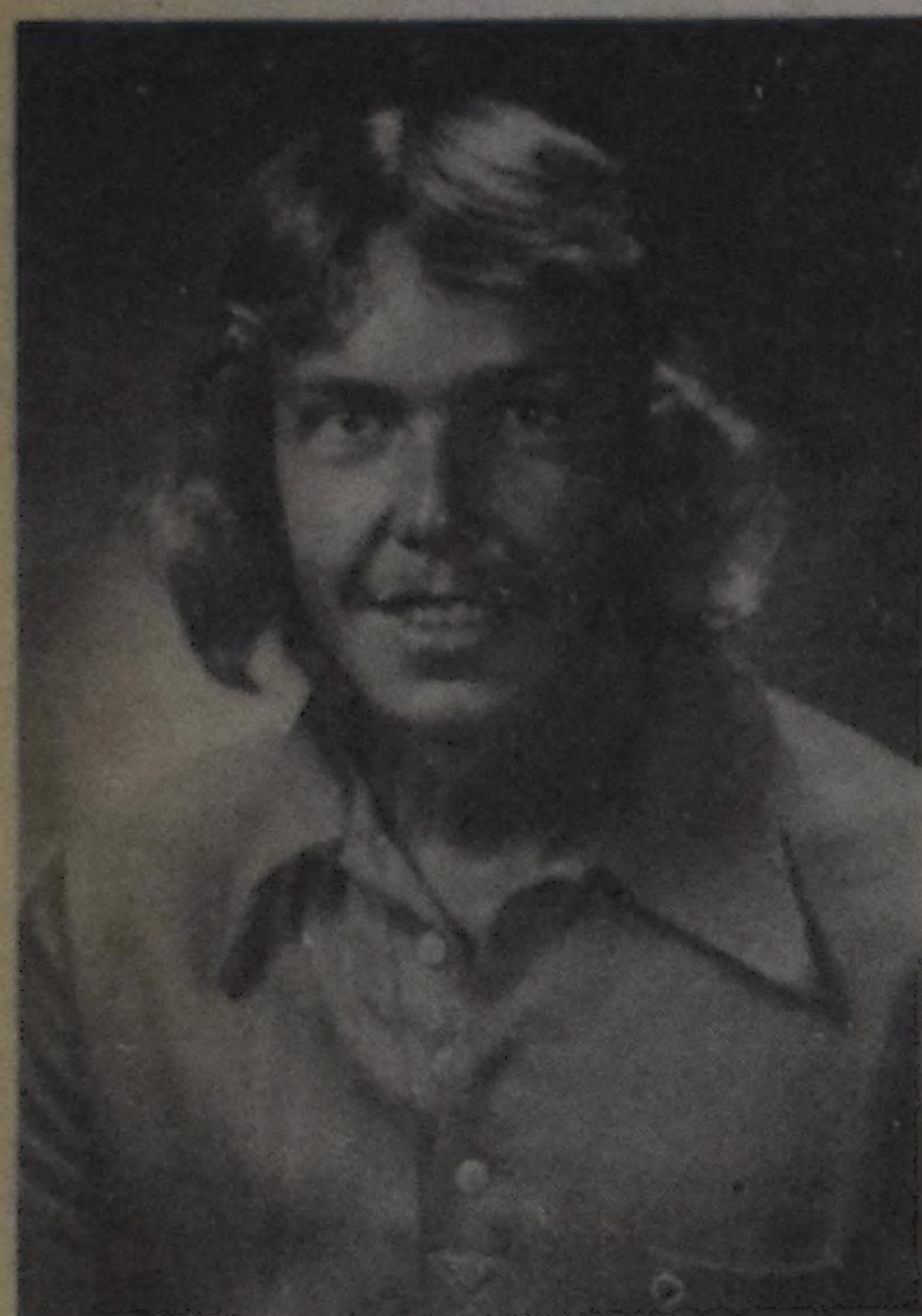


Young Canadian introduces wheat to Bangladesh



In Comilla District of Bangladesh, 50,000 acres of wheat are growing where there were none five years ago. Christian Reformed World Relief Committee's John Deelstra of

Wyoming, Ont., recently returned from Comilla. Through the Mennonite Central Committee, he helped introduce wheat growing to the farmers of Bangladesh.

The government had set a goal of making Bangladesh self-sufficient in wheat production (that is, no imports of wheat) by 1980. To do that, 750,000 acres were needed. In 1978, 600,000 acres were producing and 1979 looks even better. In Comilla District the task of introducing this idea to small farmers was taken on by Christian workers, including Deelstra.

The value of this achievement is that 20,000 tons of wheat per year are being added to the Bengali market and diet, without reducing rice production. Traditionally Bengalis have grown rice — two or three crops a year — and little else. The wheat is grown during the dry season. It needs irrigation, but to grow rice during the same season would take five times as much water. By introducing this new crop, food production can be increased substantially, sometimes even doubled.

The new crop demands that Bengali change their traditional all-rice diet. They are learning to use the wheat to make a pancake-like breakfast pastry and are also eating more bread. The use of wheat is increasing so fast that even if the 750,000 acre goal is met, it may not be enough to meet the demand. In addition, farmers are learning to increase their yields as they gain more experience with the new crop.

Besides improving the grain supply in Comilla, the wheat growing program offers a side benefit. It gives the agriculture workers a chance to talk with farmers about the value of growing vegetables. Through intercropping and intense cultivation of their small plots, many Bengali families can improve their diets by adding wheat products and vegetables to their meals. Four agriculturalists and a program director work for CRWRC in Bangladesh. A community organizer is still being sought to work with low-income, landless people.



Edmonton Arts and Crafts Show

A beautiful picture made from exotic butterfly wings collected by Walter Nicolay is one example of the many talents found at the Edmonton Arts and Crafts show and sale. For the story and more pictures, turn to page 8.

Vancouver community gets involved with young criminals

by Henry Numan Jr.

Rev. Numan is minister in the Christian Reformed Church in Vancouver, B.C.

It is the task and calling of every Christian to become involved daily in society for the cause and Kingdom of Jesus Christ. If all of life is one in the Lord then our witness in the world should be comprehensive and consistent in all its parts. We should be seeking out all the avenues of concern in our society in order that the call of Christ for life might be faithfully observed.

In the city of Vancouver one such area of involvement is being dealt with and it is to be hoped that Christians may take note as well as find this sort of thing a good example possibly for their own community. It concerns the area of justice, in particular how justice can best be dealt with when we deal with young people and juveniles. We hear so often in Canada that our courts have difficulty in being effective when it comes to various minor offences committed by young offenders. We trust that the program set up in Vancouver may at least be a beginning in dealing with this problem.

In the Cedar Cottage/Kensington area of the city of Vancouver things such as shoplifting, vandalism, and many other minor offences were on the increase in the last number of years. It was easy and simple to ask: "Who did it?" But, a question of greater importance was: "What was and is the cause and how can it be meaningfully dealt with?"

Members of this area of our city began to look at this and decided in 1978 to set up a Community Accountability Panel (C.A.P.). Through financial

support from the British Columbia government this project would serve as pilot program for some three years. After the three years the entire program will be assessed to see whether or not other cities and communities ought to go in the same direction.

One significant thing that should be noted already is that in the Cedar Cottage/Kensington area, juvenile crime is now the lowest in all of Vancouver, whereas it had among the highest crime rates a number of years ago. Whether or not this can be attributed directly to the introduction and implementation of this program is too soon to tell, but the fact stands that this kind of project is having some positive effect.

C.A.P. is a diversion program for young people who have committed minor offences, such as shoplifting or vandalism. C.A.P. provides the young offender with an opportunity to 'make good' for the offence committed with the victim and the community.

The panel is made up of caring citizens who live or work in the Cedar Cottage/Kensington area. They are friends and neighbours of the young offenders who want to help them realize their responsibilities as citizens of the community. They meet with the young person and the parents to discuss the offence and to find an appropriate means of restitution that is relevant to the offence committed and within the capabilities of the young offender. Restitution can take the form of direct monetary or symbolic repayment to the victim, or indirect community service work.

Referral to the panel is made by the Crown Counsel upon the recommendation of police or probation. The referral is dependent upon the following eligibility criteria: a) the offender is



legally a juvenile; b) has admitted to committing an offence; c) is willing to do restitution; d) the offender and parents agree that the offence should go before the panel; e) the offence is one for which the restitution is appropriate; f) the case does not involve over \$1,000 in loss or damage; g) the offender is from the Cedar Cottage/Kensington area; h) the offender understands that if restitution is not completed, the case will be returned to the referring agent. If these criteria are met, then the case is referred to the C.A.P. Co-ordinator.

This kind of program, though in its infancy, is something that especially the Christian should take note of. We are very much aware of the often inadequate legal and court systems in our land, and we should be keenly involved in the improvements for the

communities in which we live. Responsibility and accountability are matters that can simply not be legislated — it must be demonstrated in the home, and be reinforced by the community. C.A.P. in Vancouver tries to work with parents of the offender and the offender directly, so that the lines of full responsibility will not only be re-established but also demonstrated.

It is a good thing for citizens to have an opportunity to actively participate in the juvenile justice system, as well as for the community to express its concerns to the young offenders in a positive and helpful manner. It provides for further and better insight into the entire justice system, and ultimately helps prevent juvenile crime in the community.

To date many members of a variety of denominations have become actively involved. Prospective participants are asked to commit themselves for training and for serving at least up to one half year on the panel or some other related project of the C.A.P. Some members of the First Christian Reformed Church have also been involved and shown interest. Participation is not limited to church members only, but it is significant that a good number of panel members are also actively involved in their church.

Even though many improvements can yet be made, this project is at least a start in dealing with these kind of crimes. If crimes can be prevented and stopped at the minor offence level it may well have effect for preventing the larger and more serious crimes for we know well that the hardened criminal of our society has had his or her start in small ways. We hope that Christians who know the shared responsibility for justice may explore this area of concern to the fullest.

Viewpoint

Internal bickering keeps the church from fulfilling her task

There is something wonderfully warm about unity. When you see a young couple — or a retired one, for that matter — walking arm in arm on the beach, you feel good inside. When a congregation stands united on an important issue — the location of a new church building, or a new minister to call — then it means a lot.

It is that sort of oneness that must become our goal as Reformed denominations during the 1980s. If we as Christians are to truly fulfill our tasks as witnesses in this world during the new decade then we must be able to work together.

I'm sure that many of us look to the 1980s with apprehension. We look at the political tensions in the Middle East, we look at the increasing political roles by Russia and the United States, we look at a limping economy within Canada and an energy crisis throughout the world, and we wonder just what is in store for us.

The Word of God continues to convert millions in far away places and the church seems to be growing on former heathen soil. Our Reformed denominations are committed to spreading the gospel and we give thousands of dollars to missions. But what are we doing here in Canada and the United States? What sort of meaningful church activity takes place in your congregations?

This paper is privileged to have a healthy mixture of readers. You people

out there represent about seven different denominations and you know for yourself the broad spectrum of ideas which you collectively hold. This paper has traditionally stressed interdenominational unity and she will continue to do so.

Regardless of your denominational ties, I dare say that most of our congregations are introspective; that is, they look into themselves and concentrate all of their energies on internal problem-solving. It reminds me of that children's game: Ring around the Rosie. Many of us tend to form a large circle, each member facing inward. We see our own problems, we criticize each other, sometimes we pick on the man in the middle (often the minister).

But if we were to turn ourselves around, then we would have a congregation which looks outward. The problems we then see are not focused on individual members of our congregation but rather on the problems of the world. When we look out into the world we see the hungry and needy and lonely . . . and we respond to their needs. We forget our own little problems. Then it becomes insignificant whether or not we must recite the Apostle's Creed in unison or let the minister continue to say it for us. Then the decision of whether or not women should vote at congregational meetings is no longer a major stumbling block over which we were at one time

prepared to leave our church for another denomination.

You see, those little things within the church often tend to keep us so busy that we are unable to do those big things out there.

That children's game, Ring around the Rosie, could also apply to us as Reformed denominations. There we stand, a half-dozen or so men, each representing a denomination. It is a relatively small circle which means that we are standing fairly close together. We see each other face to face. We know each other and we have heard a few bad things. One may have a blemished history. Another denomination is known for his wild, liberal clothing. Someone else is a stuffed shirt. One man has worn-out shoes, indicating a weak foundation.

As long as these denominations keep looking at each other, they are bound to find more and more faults. But into that circle steps the Lord Jesus. He reminds them that they are not following His instructions properly. He tells them each to turn around. They gaze over fields of ripe grain — as though they were standing in the Prairies. They realize the need to reap the harvest for their Lord. They see a patch full of weeds and realize that it needs some care and nurturing. They come across a crippled cow and, together, nurse it back to health. There is much to do out there in the world and so little time left

in which to do it. We cannot afford to stand around in our little circle and unlovingly criticize each other. We need to heed our Lord's instructions to go out into the world, unselfishly and unashamedly.

Each denomination recognizes the need to get together with other denominations and to do things collectively. Each denomination has a committee for contact or an interchurch relations committee or an ecclesiastical committee.

As we face the challenges of a new decade (and, really, they were no different from past challenges) we must extend our hands in fraternal unity. We must work together and pray together so that our mandate in this world can be fulfilled.

Unity in the Lord is a beautiful attribute. It is not idealistic. It is biblical. Christ commands us to love each other. Some of us find it easier to love a starving Laotian than to love a fellow Christian.

The church has a considerable amount of work to be done and it can't get done while we are bickering at the congregational meeting or over the denominational fence. Those denominational committees for contact should make every effort, as should the denominational synods, to extend a warm hand of unity to each other.

Keith Knight

Mission to Muslims (conclusion of the series)

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

The Muslim world is hard to reach for Jesus Christ. Since the advent of the modern missionary movement inaugurated by William Carey in India, the number of Muslims accepting the Gospel has been small. As a consequence, the number of Protestant missionary personnel has never been of much significance. It has been estimated that no more than two percent of the Protestant missionary forces are involved in Muslim outreach.

What makes Christian missionary work among Muslims so hard? Muslims can understand Christian missions among pagans, but why a missionary should try to convert them is beyond their comprehension. They believe that they have the purest faith. The Koran corrects all the errors of Judaism and Christianity. Islam is the highest revelation and Muhammed is the last and the greatest of all prophets. So Islamic nations strongly oppose the propagation of the Gospel within their borders.

For example, in conservative Islamic Afghanistan there are very few national believers and the progress of missions has suffered serious setbacks in the last few years due to the hostility of the government. Turkey was one of the very first areas evangelized by the early church; but today known Turks continuing on with the Lord number less than 50 persons.

In Africa, Islam as a propagating religion has certain advantages over Christianity as it is easily adaptable to the local traditional customs and conventions in African society; for example, Islam does not attack

polygamy and is permissive about magic.

Christians require the putting away of all but one wife and a basic standard of literacy for those who seek church membership. All these factors combined make the missionary enterprise among Muslims extremely difficult. Someone described the Christian mission effort among Muslims as: "Our task is to induce the proudest man on earth to accept the message he detests from a people he despises."

Pessimism about the possibility of gaining Muslim converts has hindered the work of missions for centuries. But the tide is turning! A new mood of determination to reach the Muslims with the good news of salvation can be detected. Conferences on Islam are held. Methodology is discussed. Prof. J.N.D. Anderson has said: "The world has yet to see what would happen if the Gospel were adequately presented to the Muslim." I believe that despite all that is happening in volatile Islamic lands, and perhaps because of that, we may expect, in faith, a greater readiness to listen to the Gospel. My optimism is not unwarranted. Rev. Bassam Madany, Back to God Hour's radio missionary to the Arabic world, reports that thousands are listening to his broadcast called Saatu'l Isiah (The Hour of Reformation). Mail response reaches The Back To God Hour office at the rate of over 1,000 letters per month. Letters come from Arabs in every country of Europe, from the U.S. and Canada, and lately Pakistan, India, Russia and even Israel.

Principals of Bible Correspondence Schools are also encouraged by the response they get. A Bible correspondence school in Pakistan reports that thousands of Muslims are taking their courses.

Islam is in direct antithesis to Christianity. Our major difference is not just cultural or political. Our conflict is with a thoroughly anti-Christian religion both in faith and practice. Christian missionaries to Islam are the Elijah's confronting the Muslims with the God of the Scriptures, Whom we can know through Jesus Christ.

The missionary stance remains the same even in these changing times: "Salvation is found in no one else; for

there is no other name under heaven given to men by which we must be saved" (Acts 4-12).

Much prayer is needed for God's servants who have the responsibility of propagating the Gospel to the millions of the world's population that owe their allegiance to Islam. As Raymond Lull, the first Christian missionary to Islam wrote so long ago: "I see many knights going to the Holy Land and to other lands of the Infidel, seeking to acquire them by force of arms. But they never attain that. As for me, the only way of conquest is the old, old Apostolic way, namely by love and prayer and the pouring out of tears and blood."

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Transformation put new meaning into her life

Dear Sir:

From time to time, our Christian Reformed Church makes the secular press. I have noticed that most of the time the reporter covering the story mistakenly refers to it as Christian "Reform" Church. This has always irritated me, perhaps because it seems to put us in the same category as "Reform School." However, after much thinking and soul-searching, I have to conclude, with reluctance, that those reporters are maybe more accurate than they thought themselves to be.

To reform has always been a lofty ideal: "to make better, to improve by removing faults," as the dictionary defines it. This is the goal of a reform school. Students are taught, through various methods such as punishment and discipline, understanding and encouragement, that crime doesn't pay. The honest, straight life is to be desired, and, with enough dedication and determination, it is within everyone's grasp. Many counselors and other trained professionals are available to help produce the better, improved individual. A noble

goal, to say the least.

I was born and raised in a Christian Reformed Church, and she always had all my loyalties, heart and soul. To be sure, I developed some nagging questions throughout the years, but I could easily overlook them when I reminded myself that this was, after all, the true Church, and as close to the Bible as you could get. Her teachings were pure; her doctrines sound. What more could you want?

I think if I had to sum it up, I would have to say, "How?" This is not an Indian greeting, but rather a deep yearning from a searching heart.

"You must take Jesus Christ as your personal Saviour." How?

"You must love God above all, and your neighbour as yourself." How?

"Everything you do must be to the glory of God." How?

"Look forward eagerly to the return of the Lord." How?

"When you are weak, then you are strong." How?

"Have the mind of Christ within you." How?

I could go on, listing many more profound truths that we

as Reformed people profess. The point is this: Incredible as it may sound, after 25 years in the Christian Reformed system (Christian grade school, Christian high school, catechism classes, confession class, teaching Sunday school, teaching Calvinettes), in short, Christian Reformed through and through, I still did not really know Jesus Christ personally.

Sure, I knew all about Him, I knew He died for my sins, I dedicated myself fervently to His cause. I strove with much determination to live the right way. I even went a step farther to evangelize, only to wonder why it often sounded so empty. I got involved in many heated discussions about our church and the ills thereof, but they served only to add to my confusion. There was much inner turmoil, for the soul cannot be fooled. Something was wrong, but what?

Then, on the day of His choosing, the Lord stepped in, and showed me. He quietly and beautifully answered my "how" question, and my soul felt as if it had come home. Peace, peace at last.

How?

We are so busy being and living and staying Reformed, that we sometimes lose sight of the fact that we must first be *transformed*. Christ does not show us a better way. He shows us a new way. He does not fix up our old selves, He makes us new creatures. What an exciting reality! It is not me anymore trying so hard to live up to biblical guidelines, it is Christ in me! I simply hand Him my whole life exactly as it is, and He takes over. Rebirth! I now depend totally on Him, for I have nothing else. Self is surrendered to Him. He suddenly is more than my Saviour, He is my Lord!

Now Bible reading becomes a necessity, prayer a beautiful privilege, and evangelism a way of life. Knowing that the God of heaven and earth is my Father is intoxicating for me. I don't have to worry about anything, He handles it all! My heart echoes the words of the psalmist "Such knowledge is too wonderful for me, it is high, I cannot attain it."

The fog which enshrouded so many of our fundamental reformed teachings was lifted when the Lord made me take

this first step, which I somehow missed or tripped over in my Christian Reformed walk. Surrender — complete, total, unconditional surrender. That's the "how" that unsettled me, the step I skipped.

The Christian Reformed Church is still my church, and I still love her. That is why I dare to make an appeal to our people. Without the magnificent gospel of transformation, any church is little more than a reform school with a pious leaning, a system of holy do's and don'ts, rights and wrongs. Let us never reduce and minimize our religion in that way.

We have received a dynamic, life-changing gospel from our God. Let us all make sure that we have taken that initial step by which we are fully surrendered to God, so that new life in Him can start, and grow.

Then, and then only, can our Christian Reformed Church live up to all she stands for, and become the living, working reality God intended her to be.

Lilly Snyder,
Caledonia, Ont.

Dialogue sought with Evangelical Fellowship

Dear Sir:

Congratulations to you, Mr. Editor, and your staff for regularly putting out such an excellent paper which generally reflects the life of the Christian Reformed Church; its struggles with the various issues of life; and gives an insight into the state of political and spiritual life in Canada, and elsewhere. I also appreciate some very favorable comments and observations on what goes on beyond our own walls.

However, I was very disappointed in what I read in the *Calvinist Contact* of December 14. My disappointment was sparked by the headline "Canadian Council rejects membership in Evangelical Fellowship!" Since I am well acquainted with both organizations you certainly whetted my appetite for some expatiation on the whole subject. While I am aware that this article was written by a

delegate to the meeting at Calgary, I was alarmed that you should headline of all items, this one!

The only given explanation (in 2 paragraphs) was that after much discussion, the recommendations failed to get the needed two-thirds vote and right after that it is noted that the Council went on record to instruct the committee to foster fruitful contact with the brethren of the Canadian Reformed Church.

Since you had whetted my appetite, I went on to the editorial page hoping to find more light on the matter. In my "heart of hearts" I do feel that you must think about the whole issue just as I do, but I do not think that it was proper to headline it, if you had nothing more to say.

I, personally, was terribly disappointed with that negative decision. While I have not yet seen the Council report on the

reasons for this decision, I cannot help but feel that such a decision will give us many set backs in 1980. For example, we just received a letter, vibrant with a call for action, from the CJL Foundation. "Have CJLers contact as many local churches, of all denominations, service clubs — to persuade them to distribute copies of Political Service Bulletin . . ." "Introduce them to CJL's Christian political concerns . . ." "To the local news media . . ." "Or-

ganize meetings around a discussion of the political service bulletin with interested people from local churches and citizens' groups."

Pray, tell me, what kind of response do you think that we are going to get when we indicate that we are not interested in the "Evangelical Fellowship?"

Mrs. Wilma VanderSchaaf in her report on the address of Rev. H. Van Andel has a statement that really set me thinking. "Much broader than

the task of the institutional church is that of the church as an organism. Our hope is that the churches will be aware of their proclaiming task within and also outside of their circles in such a way that all co-ordinated work of the church as an organism may flourish." (Dec. 21). And now the clincher! But, why limit the concept of the "organism" to the CRC?

Rev. Peter Dekker,
Stony Plain, Alta.



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Church Page

Press Parade Mini- congregation?

In recent months the Congregational Life Committee and also the consistory, has looked at the concept of subdividing the congregation into a number of smaller groupings to promote life within our congregation. This group concept has been successful in a number of Chr. Ref. congregations, with groups variously labelled as Grow Groups, Households of Faith, Fellowship Groups and Study Groups.

The purpose of such groups may vary, depending on the specific needs of the group or congregation. Basically, they exist to help each other grow in faith and understanding of the Scriptures as well as life's issues and problems; to strengthen the ties of fellowship; to promote a greater awareness of our responsibility for each other's physical, spiritual and social welfare; to stimulate and exercise mutual discipline; and to reach out into the community with words and deeds as the Gospel commands.

The composition of such groups should reflect as much as possible the make-up of the congregation as a whole.

Groups should consist of seven or eight families plus some single adults, including young families, young adults, middle-aged couples and elderly people. Group leadership could be on a rotary basis, it could be the responsibility of one family selected by the group or it could be appointed by the consistory. The frequency of meetings could vary but would normally take place once a month (on a Sunday evening perhaps, following a sermon preached by the minister on a topic of interest that could be further discussed by the group.) Meetings would take place in one of the homes of those who participate in the group.

The consistory would like some feedback from the congregation regarding these ideas. Should such group activities be started in our congregation? Please, give this some thought and pass your comments on to one of the consistory members.

Chr. Ref. Church,
Waterloo, Ontario

"Happy Birthday" seamen

The ministry to seamen continues to find many lowered gangplanks to our seamen chaplain and his volunteer assistants. The work is expanding particularly with the

increasing number of cruise ships that come to our harbors. That was the reason why the help of a special summer assistant was required for the last five years. These ships have up to ten times as many crew members, and they visit the harbor repeatedly during the summer. For its project "Happy Birthday to You" the Harbor Mission needs used birthday cards. Your cards will be gladly gathered and sent on.

First Chr. Ref. Church,
New Westminster B.C.

Glad to help the needy

Ladies Auxiliary reports news on WIN House. WIN House offers temporary accommodation to women and children who are experiencing domestic violence.

During the past nine months of operation, WIN House has sheltered 198 families with 398 children. 111 families were turned away as WIN House was filled.

On December 6th, WIN House was in operation for one year. It will have accommodated 596 women and children who needed emergency shelter due to domestic violence.

The Centre staff has created a safe and supportive atmosphere and provided the information and referral data necessary to allow these women to know what their options are and how to make

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decisions about their futures. Over half of the families have moved on to independent living.

The volunteer staff members, now 50 strong, strive to give at least six hours a week to the house. Finances are continuing to be a concern for WIN House. A 1980 budget has been developed. Once again, they hope the costs will be shared by the provincial government with a per diem, a United Way Grant and a City of Edmonton grant. They have pledged themselves to raise \$1,200.00 per month from the community.

Ladies Auxiliary will be supporting them with a gift of \$200.00.

Glad Tidings Chr. Ref. Church,
Edmonton, Alta.

Keep membership papers in order

It should be noted that it is always the member's responsibility to ask for a transfer of

membership when they move. Members who move and do not ask for such a transfer can have their membership lapse and be erased from the church register after a period of two years. In the meantime, the consistory does what is possible to get in touch with such people.

Sometimes, especially young people, move, and tell us that they like to remain members of the home church for the time being. That is fine, but then at least the consistory knows.

When members do move and do not ask for transfer of membership, the consistory must inform the consistory of the place where the member now lives, so such a member can be visited. You see now the difficulty for a consistory, when members move without letting anyone know. The point and purpose is, of course, not to erase members, but, to provide proper spiritual care. For that, cooperation and a sense of responsibility is needed.

Much preparation goes into moving. It includes taking care of your church membership. Basic to concern for church membership is our commitment to the Lord Jesus Christ. When that is in order, church related matters are usually taken care of as well.

Grace Chr. Ref. Church,
Chatham, Ontario

PASTORAL PONDERING

Christian faith and political renewal

Some people say we have never had it so good. In some ways this is true, but mostly it is not. Just think, this year, which ironically is the year of the child, some 50 million unborn children will be murdered, perfectly legally and mostly in the Western, advanced countries.

Mercy killing is the termination of life in the very old and severely handicapped person. We hear and see more and more of this. The thinking which gives rise to such horrible actions was present and embodied into law in pre-Hitler Germany, enabling him to do what he did. Today, a mere 30 years after the whole Western world condemned this mentality at the Nuremberg trials, we embrace the same ideas and practices as enlightenment itself.

During ten years of Trudeau, we have witnessed the abolition of the death penalty, increased pornography and endless inflation. Inflation is a great evil. It is stealing; it rewards people who contribute nothing to society, and it makes a virtue of indebtedness.

Sunday shopping is increasingly tolerated. Shoppers are offered special bargains to reward them for shopping Sundays. Then our secularized citizenry discovers how relating to things rather than people is less demanding and more satisfying. Mr. and Mrs. H. Ringman of Duncan were forced to vacate the premises that had housed their bakery all these many years. They had to move to a less desirable part of town, at enormous cost, just because they refused to open on Sunday.

We live in an increasingly secular world. When people tell us we have never had it so good, our christian sensitivity ought to rebel. To help us develop christian awareness you are invited to a series of four lectures, held four consecutive Friday evenings at 8 p.m. in New Westminster Chr. Ref. Church, starting this Friday.

Nick Loenen,
"Philadelphia" of the First Chr. Ref. Church of
New Westminster, B.C.

He was called earlier than most

A year has passed since God took our Tom home, and it has been a year of deep grief for us. We thank the Lord for helping

us through this year and we also like to thank all of you who supported us with your prayers and love. We'd like to share this poem with you. (The poem has been used by others, in various church bulletins, as an expression of their beliefs.)

Comfort

I'll lend you for a little time
A child of mine, "he said,
"for you to love the while he lives,
and mourn for when he's dead.
It may be six or seven years,
or twenty-two or three,
but will you, till I call him back,
take care of him for me?
He'll bring his charms to gladden you,
And should his stay be brief,
you'll have his lovely memories,
as solace for your grief.
I cannot promise he will stay,
since all from earth return,
but there are lessons taught down there,
I want this child to learn.
I've looked this world over,
in my search for teachers true,
and from the throngs that crowd life's lanes,
I have selected you.
Now will you give him all your love,
nor think the labor vain,
nor hate me when I come to call,
to take him back again?
I fancy that I heard them say,
"Dear Lord, thy will be done,
for all the joy the child shall bring,
the risk of grief we'll run.
We'll shelter him with tenderness,
we'll love him while we may,
and for the happiness we've known,
forever grateful stay.
But should the angels call for him,
much sooner than we've planned,
we'll brave the bitter grief that comes
and try to understand.

The Pijpers,
Clarkson Chr. Ref. Church,
Mississauga, Ont.

Church News

Christian Reformed

Called

— to Lethbridge (Maranatha),
Alta., Rev. John Klomps of
Hamilton (First), Ont.

— to Listowel, Ont., Rev. John
Zantingh of Dundas, Ont.

Declined

— to Clarkson, Ont., Rev. Martin
Contant of Ancaster, Ont.

Seminary-bound?

If you are a student in Classis
Hamilton studying for the ministry
in the Chr. Ref. Church, and in need
of financial aid for the next school
year, please write to the secretary
of the student fund committee,
Rev. Peter Ravensbergen, R.R. #1,
Smithville, Ont. L0R 2A0.

Lighthouse ministry ends

The Lighthouse, a ministry of the
Chr. Ref. Church of Toronto, will
close its doors in April, 1980. The
decision of the Lighthouse board
will bring to an end the ministry of
associate pastor, Rev. John
Hielkema. The consistory of the
First Chr. Ref. Church of Toronto
recommends Rev. Hielkema to the
church for a call.

Sex education in public schools (conclusion)

The following letter is the response received from Ontario Premier William Davis concerning the role and content of sex education in Ontario's public schools.

by Christina Pleizier

Dear Mrs. Pleizier:

Thank you for your letter of January 1st in which you outline the concerns of the Canadian Federation of Christian Reformed Women about sex education in Ontario schools.

The Ministry of Education policy in this area is set out in the curriculum guidelines for physical and health education. It is the intent of the Ministry that school boards develop, from these guidelines, programs that will help students to develop and clarify their values. As a result, their attitudes, decision-making abilities and resulting behaviours will allow them to realize their potential for the betterment of self, family and others.

Decisions and responsibilities regarding the degree of emphasis on areas of study rest with authorities at the local level. Sex education studies are approved only within the context of a well-planned program and teachers are directed to exercise taste, discretion and sensitivity in

dealing with specific topics.

It is the Ministry's policy that parents should be made aware of the general content and objectives of the programs. I would expect that they could make a significant contribution to their development, as well as provide valuable feedback for the consideration of local officials.

Thank you once again for expressing your concerns and taking the time to send your comments to me.

Sincerely,

William G. Davis

I obtained a copy of the Curriculum Guidelines for Physical and Health Education from which programs are to be developed by local school boards in Ontario. These guidelines state the aims and objectives of these programs, outlines of the topics to be covered, a summary of their contents, and means of teaching these topics.

The objectives of the health education program are as follows: "They are to help students develop a positive attitude towards physical fitness and good health; independence; interdependence; increased self-awareness and a positive self-concept; a sense of responsibility; an understanding of appropriate factual information and concepts; and a satisfactory relationship with

peers."

In striving to achieve these objectives, teachers are instructed to "exercise taste, discretion, and sensitivity in dealing with specific topics in the areas of human families, human growth and development, sexuality, values and valuing, and sexually transmitted diseases. These topics must be dealt with only in the context of a well-planned total program... Officials must be made aware of the content and processes within the expanded course of study for each school. Parents should also be made aware of the general content and processes and the purpose of the course...."

The above-named topics are to be taught in every age group, although the detail varies according to the age level of the students.

It appears from these guidelines that no undue stress needs to be placed on the general topic of sexuality. There seems to be a reasonable balance between body functions, the social context, and values. Much depends, however, on the treatment of these subjects by individual school boards and teachers, who seem to have considerable leeway. Although the province of Ontario issues the guidelines, there does not seem to be any accountability from the local level to the province.

Indeed, Premier Davis stated that "decisions and responsibilities... rest with authorities at the local level."

The province, in effect, washes its hands of any responsibilities. This does not mean, however, that school boards are not responsible to anyone but themselves: they must still respect the wishes and demands of parents. Parents may not be experts on subjects like mathematics, science, history or literature — that is why education is organized and regulated by government, and teachers are employed. Parents should have a say, however, about what subjects their children should learn, in what kind of religious or social framework these should be taught, and what values should be transmitted to their children.

Since sex education is such a moral or value-laden subject, parents should make it their business to know what children are being taught. Because the kind of sex education being taught is determined by local schools, concerned parents will be most effective if they communicate directly with the local education authorities, that is, school board trustees, principals and teachers.

I have been writing so far only of the Ontario experience. This situation may be different

from province to province. Parents in each locality will have to decide whether and how to approach the educational system. The letter we have sent to the Ontario government, as printed in *Calvinist Contact* previously, may be used as a model to send to governments of other provinces, or may be adapted to send to local education authorities. You may simply wish to take the guidelines contained in it and use them as a standard by which to judge local sex education programs.

If, after study of your children's sex education program, you determine that there is reason for concern, decide at which level you need to deal with it. It may simply require a chat with the teacher. If that proves unsuccessful, or the problem is more widespread in the school, approach the principal. If the principal proves unwilling or unable to solve the problem, enlist the support of other parents and voice your concerns to a trustee or the school board. I believe that both educators and parents have, in the final analysis, the welfare of children at heart. Some form of communication and cooperation should therefore be established so that they may together find some common ground for discussion and, hopefully, solution of problems.

Roman Catholic reacts to criticism

Dear Sir:

As a new subscriber and as a Roman Catholic I would like to say that I was pleasantly surprised with the content of your paper. I would have thought I was reading a weekly published by my own church. Thank God, since Vatican II we discovered how much we have in common.

In view of this it was sad to read the article by Rev. J. Quartel in the December 21, 1979 issue: *The Popular Pope*.

To say Pope John Paul II is one of the most devout Mary worshippers includes, first of all, the greatest misconception held by Protestants about Catholics. From early childhood a Catholic is taught that only the Lord God Himself can

be worshipped and no other being, not even Mary. Yes, we love Mary, we even bestow her great honor as the mother of God on earth. We carry her images in church and in our homes in the same way we would carry a reminder of any person dear to us. When we lay a wreath beneath a statue of the fallen soldiers on Remembrance Day, we do not say we worship the soldiers, we merely honor them.

All this put aside, it should be respected if one believes something other than oneself. It shows little charity and love for another Christian denomination if we accuse the head of its church of a theological wrongdoing.

Also, to state: "The Roman

Catholic Cathedrals have been built with the gold gathered at the expense of its poor," was written in poor taste and most certainly does not help the ecumenical cause either.

Personally, I am glad they were built as well as other beautiful buildings in the Middle Ages. To me, they are monuments of the great spirit of man made in the image of God and they are there for us to enjoy for all time.

Can the minister say in all honesty that if the Christian Reformed Church was as large in membership as the Roman Catholic Church, that this church would not engage in land speculations and purchase of buildings in order to accommodate all the

churches, schools, hospitals, and other institutions and thereby perhaps make some overzealous transactions which could include profits? Just because one is a Christian one is not perfect. Catholics have made mistakes and try to learn from them.

I am sorry to say, but it is not John Paul II who is hindering relationships between Catholics and Protestants, but rather those who bring back old misconceptions and accusations which should have been buried a long time ago.

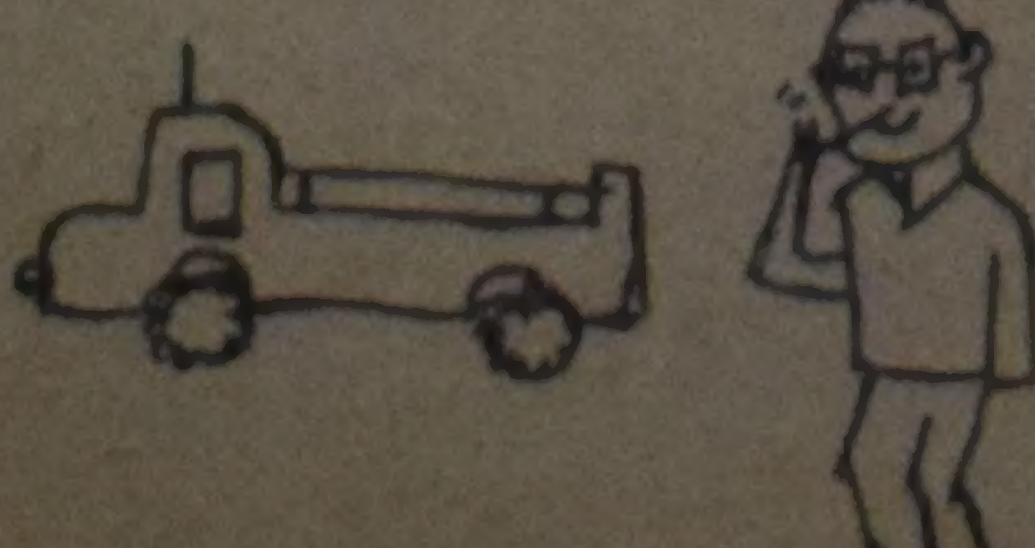
Marie Jalsevac,
Toronto, Ont.

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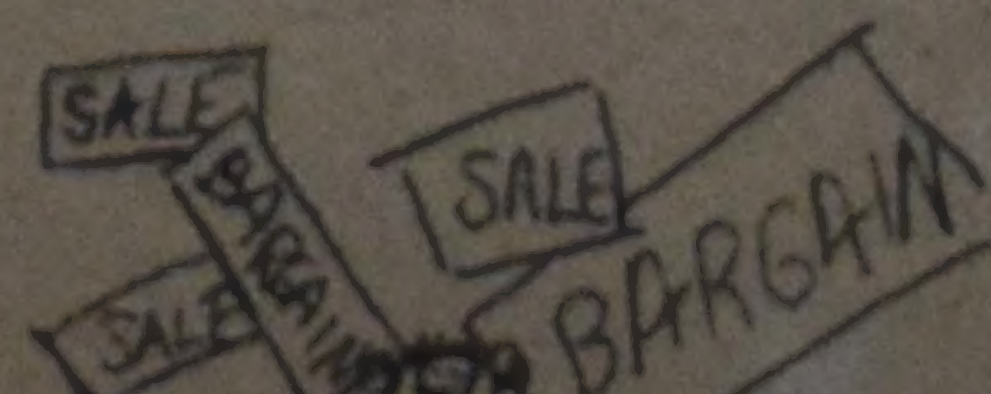
Yes kids, it's already in the truck and we can play tonight!



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Salem

Male and female created He them

by Geraldine Van Lenthe

Mrs. Van Lenthe resides in Toronto and has become a recent contributor to Calvinist Contact.

People. Millions of people living on earth. Each different from the other in as many ways as the sands on the beach and the stars in the sky. God created them and was pleased. The first man, Adam was formed from the dust of the earth, to which he again returned upon his death. His companion, Eve, was formed from one of his ribs. They had been granted the gift of love to bind them forever in a world God had created for Himself. This is what the book of Genesis tells us.

For those of us who accept God at His word, it is quite easy to believe Him and what He says. Our lives have been caught up in His truth through the sacrifice of His only begotten Son, Jesus.

For those of us who find it difficult to believe, it is often difficult to carry the torch and march on in Christ's name.

There are always so many unanswered questions.

Since the beginning of time, man has fallen away from God and His love. Because He created us as intelligent beings, we continually try to prove or disprove. The questions continue to whirl around and little peace is found for our restless souls. Much time has passed since creation and there are so many choices available to us. It confuses us at times and we are not always so free to express our innermost doubts and fears.

For a moment, let us suppose that we are living the life of a Christian as today's society tends to dictate. Church attendance is relatively regular, you pray as often as you remember to, you live in a way to show your neighbour that Christ lives in your heart, and Easter means as much to you as Christmas. You have been blessed with a number of things to keep your time occupied constructively. You find satisfaction in your work, and your play is just as enjoyable. Yet, you may find something lacking in the very depth of your being. Any attempt you take to

resolve it ends in the same old rut and alternate solutions seem to instill more fear than you seem to need at the present time.

You ask yourself the question, "Is it really worth all the trouble it takes to be a Christian?" You are tempted to say "no" and then immediately thereafter switch you answer to "yes." You find yourself caught in the middle of your doubts and fears.

Friend, believe that you were created by God Himself. Your baptism in His name seals you and your soul to His unfailing love. This being true, there is nothing on earth that can harm you without your Father in Heaven knowing about it first. He grants the breath of life and nothing in heaven or on earth lives without Him. Everything, including you, has a purpose. If you are reading this, then God still has a job for you to do. Keep asking Him to show you the way and He will show you. A simple prayer which has helped me through difficult times may help you in your time of need. It gives me great pleasure to share it with each and every one of you. Dearest Father in Heaven,

Thank You for my life and all that surrounds me.

You have given me so much where others have little.

I have fallen short again and again But still Your love upholds me.

You have provided shelter and food.

Where friends have failed, I find You by my side.

May I never stray from Your guiding hand.

Bless my works and direct my feet.

May the words I speak be ones that bring glory to Your name.

May my eyes and ears be of service to You and Your kingdom.

Forgive me, my Lord Jesus, for all the wrong my heart has committed.

Keep Your spirit ever near, to protect me from the evil one around.

I dedicate again, my life to You, Take it where You will.

Help me to recognize which ways I must turn.

Dear Lord God, thank You for loving even me.

May Your will be my will and my will be Yours.

Amen.

PASTORAL COUNSELLING

When you can't sleep ...

Ralph Heynen

It's a well-known fact that the sleeping habits of people vary greatly. There are times of stress when it's difficult for us to fall asleep. Insomnia may also be one of the symptoms of depression. A person who is deeply depressed will find it extremely difficult to fall asleep at night. Under such circumstances, medication is needed. Often doctors will give some kind of sedative in order to help such people sleep. But there's another side to all of this ... each night more than 8 million people in America take some form of medication to help them sleep. These drugs vary in quality and quantity. Some of them are rather harmless, some are totally ineffective so that the only value they have is that they give people a better feeling about themselves. There are many drugs that are considered by federal authorities to be dangerous. Recently one of the better-known sleep-inducing drugs was taken off the market.

Half of those who use some kind of sleeping aid do not use medical supervision. They take this all on their own. Why are there so many people who find it hard to induce sleep at night? We know that physical exertion causes a person to be tired and sleepy. Our parents and grandparents were forced to do a great many things by hard, manual labor. They were very often exhausted by the time they went to bed. Today, however, life is different. They've created machines that do much of the hard, back-breaking work. Our physical activities are much less strenuous. We do not become physically tired. I noticed on our recent trip to Iowa that even among the farmers there's less of this hard, physical labor.

One of the common reasons for insomnia is tension. We carry with us to bed many of the unsolved problems of the day. Then we can't sleep — we toss and turn and think about our problems.

We find that we have to reach for that little magic hypnotic bottle. This is at first periodic, and gradually it becomes more of a habit and soon we need medication every day. After you take the medication you find that it loses its effectiveness, so the dose must be increased and the drugs have to be changed periodically and the habit becomes a form of drug dependence.

There are many people who slip into this form of dependency on drugs, due to their tensions, and due to the fact that tension keeps them from falling asleep at night. Of course, insomnia can be a medical problem and then it ought to be treated by a doctor. Self-medication and self-treatment is dangerous. It leads to a number of tragic results. We read of people who take over-doses of potent drugs.

There are a number of innocent remedies that people have used for a long time: some people count sheep and the monotony of this may induce sleep: some people read a book — one that's not too interesting and soon they're bored and they fall asleep. Some need a hot drink of milk. A lot of people feel that a little bit of alcohol when they go to bed at night is a good help for inducing sleep. Whatever you do, I think you ought to find ways in which you can fall asleep without too much added incentive. I read of a gadget that could be attached to the bed which shakes the bed and it seems to remind people in a symbolic way of a mother rocking a child to sleep. It would seem that such a remedy is more psychological than physical, but it could be of help, and if so, then by all means use it. I have found that the remedy of reading a book is a very good one because it does make a person fall asleep.

But why are there so many people who can't get to sleep? How is it that certain drug companies can make millions by creating sleep-inducing

drugs? It would seem that this is a barometer that indicates the amount of tension and anxiety that is found among people. We need ways and means to quiet these anxious hearts of ours.

There are people who can't sleep because they're always angry. And when you carry these hostilities in your heart, particularly when you carry them to bed at night, you're not going to sleep very well. You know very well that if you have a hot argument just before you retire at night, you're not going to be able to fall asleep very easily. There are some people who are bothered by their consciences. They have guilty thoughts and often when they are trying to go to sleep these are the thoughts that fill their minds. When you're afflicted with such guilt, whether it's real or imagined, it builds up an inner tension and as a result, you don't fall asleep.

I know that some people also build up their tensions by the things that they see on TV or the discussions they have at bedtime. I talked with a man awhile back who is a devoted Republican and after hearing what is going on in the nation and hearing what the Democratic Congress and President are doing, he says, I go to bed at night and I'm so mad that I just can't sleep.

There's a remedy for that, of course, and that is simply to not listen to that much TV and not to take the news report so seriously. We ought to learn to control our thoughts and attitudes that we have before we retire. Don't try to solve these things after you've gone to bed. Often it is better to take the attitude that if we don't sleep too well tonight, possibly we'll sleep better tomorrow night.

I do think that as we become older it's a little more difficult to fall asleep at night. We often have little children who come to our house and they can lie down on the floor and within a minute

they're sleeping soundly and when their parents pick them up and bring them to the car they don't even seem to stir. I sometimes wish I could sleep that soundly, but after all, when you get a bit older you don't relax that much. You have a few more aches and pains and as a result, it's harder to sleep soundly.

It's good to rest the mind and relieve your tensions by spending the closing hours of the day in personal devotions, Bible reading, or some devotional material and set the mind at rest and the heart at ease. There's no better way to close the curtains of the day than a few moments of quiet meditation and prayer. The spirit of surrender to God means that we can leave our cares, we can leave our sins in the hands of Him who blots the record and then forgets. And so He gives His beloved sleep. This is not an absolute cure-all, but it's a way in which I feel many people could find an answer to their insomnia. Just surrendering ourselves, committing ourselves into the hands of God, into the arms of the Almighty can help us find greater rest for ourselves. For when the soul is at rest, at peace with God, it's easier also to be at peace with ourselves, at peace with others, at peace with the world. And shouldn't we then be able to find peaceful sleep? But you can allow yourself to fall asleep only if you relax completely and leave the rest in the hands of God.

THOUGHT FOR THE WEEK:

Mental health is not just the absence of distressing symptoms, but it's a positive presence of a feeling of well-being of a person who is adjusted to the real world, to himself, to his social environment, to his work and to his spiritual life. In this way a man comes to terms with all of reality, with himself, with the world, with his activities. Then mental health becomes something positive.

C.F.F. of Western Canada listens to Nelson

by Wilma VanderSchaaf
Edmonton Editor

Ruben Nelson came to the CFF Convention from Ottawa. He is President of Square One Management Ltd., a future-oriented consulting firm. He works as a consultant and policy adviser to senior levels of management, federal and provincial ministers, and senior executives in government, business corporations, universities, voluntary organizations and others.

The main thrust of his work is to assist those with whom he works to face, explore and understand the social, economic and technological changes which are taking place, and then to shape rather than be shaped by the future. He participated in the Food and Poverty Conference sponsored by C.J.L. in Toronto last July.

In relating his own history to us, Nelson confessed that often his own plans for his life had not been fulfilled as anticipated. "Life is a journey," he said. "The journey of faith is exactly that — a journey." This journey is spirit-led — not according to a precept or package deal, but rather the journey of faith is our response to a Spirit who leads us one step at a time, a Spirit who delights in surprising us. This journey is a growing but risky thing. Nelson compared this journey to Israel's journey through the wilderness where



C.F.F. banquet

they were so visibly reliant on God, even for daily food and directions.

According to Nelson, the meaning of the word "Torah" refers to clues or hints. God gives us hints for proper, and good living. We build our Christian consciousness from the rhythms of life; our life's experiences form clues as to what nature is like. In this way we wrestle with the way we ought to farm.

We go wrong when we use inappropriate things as clues. We threaten our future when we build on foundations that don't sustain good life. And we don't even know that we do it. We are the ones that "don't know what they do."

Yet we are oblivious to following the wrong clues. We look around us and say "Who's doing this to us? Is it the multi-

nationals, is it the communists, is it the capitalists, is it the Ayatollah?"

In the 14th chapter, Jeremiah reminds us that we reap what we practice. We have been given the incredible capacity to name and shape this earth. Yet we need to be "hammered" with blowing soil, acid rain, destructive pollution to show us that we've been following inappropriate clues. In Isaiah 6, we are told that our wits are dulled and our eyes are blinded even to the extent that we don't know well enough to turn and to be healed.

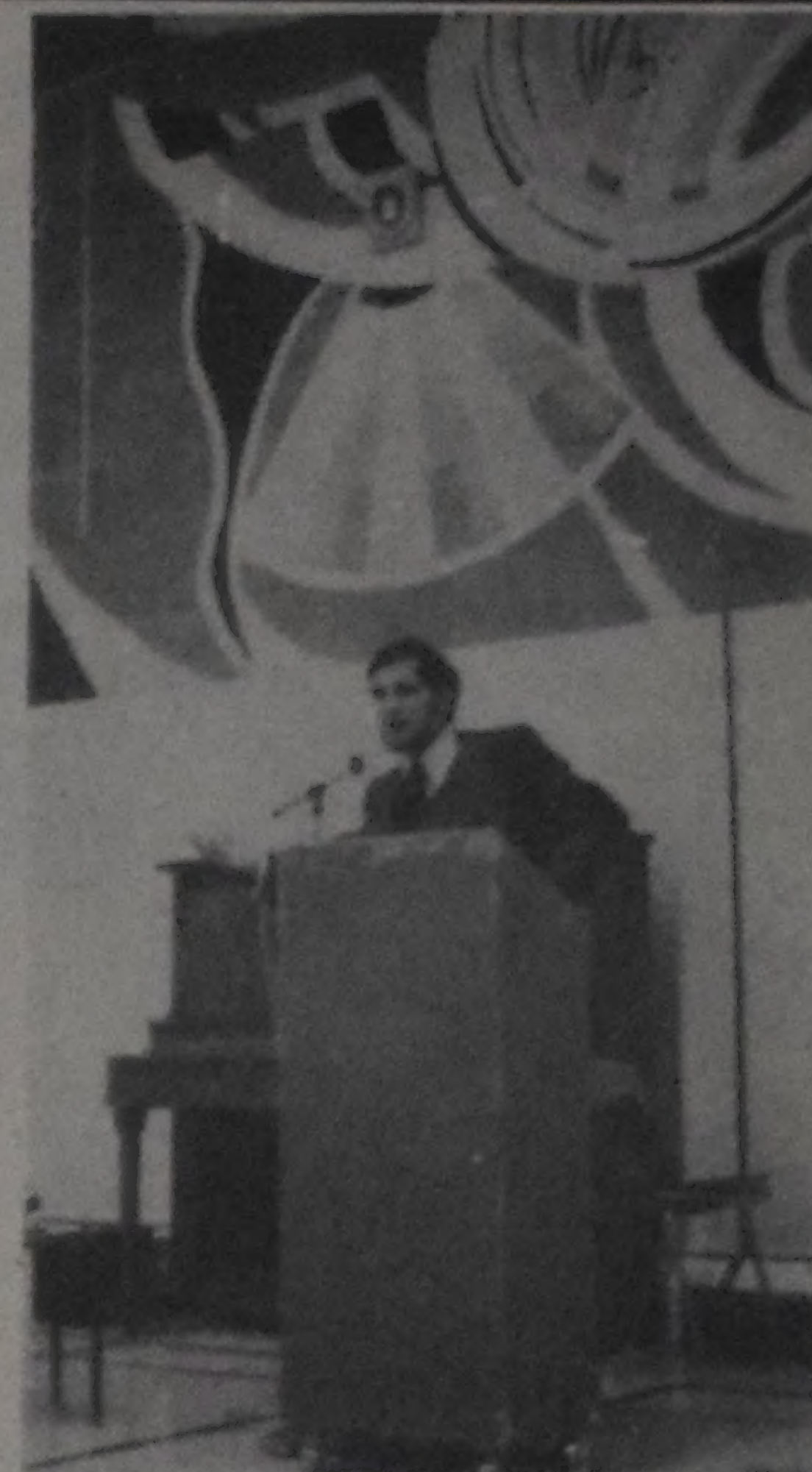
Wits have to do with seeing and understanding the ratio, balance, ecology, "gestalt" — that is the relationships in nature, the underlying pattern of the universe.

Future studies, however, have so often attempted to tidy

things up — and thought that life could be tidied up. But life is inherently messy and surprising. "The Spirit is playing a cosmic game of hid and seek." Then to try and tidy the world up won't work and is an act of faithlessness. We have to give up our images of security and certainty.

The people of Israel travelled through the wilderness, away from the patterns of oppression and exploitation and cluelessness, into a life where there were no sign posts as to where in the future they were going. The wilderness is a gift of the Spirit, for the Israelites in the Exodus, as well as for Jesus after His Baptism. The Spirit wishes to lure us into the wilderness (Hosea 2:14). We shall know the Lord — take on His shape and character.

God takes the patterns of His imagination and makes the flesh — as He did in Creation. We, who are created in His image must take the deepest word within us and make it flesh. We are not just stewards of His creation but also co-creators with Him. We have been asked to give shape and character to creation. If the deepest word within us is not of the Holy Spirit, our shaping is our participation in destruction and in the way of death. God asks us to share in His Word and Spirit. That way we see that farming in His name is not so trivial. We need to recognize that all things we do are



Ruben Nelson

shaped by the consciousness of Christ — as much as meditation, prayer and confession are.

Ruben Nelson concluded with the observation that the word "Spirit" and "troubled" go together very frequently in the Bible. The Knowledge from God is disturbing. It is the opposite of being asleep at the wheel. A deep encounter with the Spirit is called for. But the deepest word within us is the passive voice. "It is not that we discovered, created, or even damaged. We are held, accepted, loved and forgiven." That is why we can farm in His name.

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LETTERS

Politics in a biblical perspective ...

Dear Sir:

Mr. Vandezande's article in your December 21, 1979 issue dealing with the differences between Christian Members of Parliament was most useful and interesting. The problems addressed by your political editor are all too often overlooked or avoided because we

chase after red herrings. We scrutinize candidates in our Ridings for their position on abortion, homosexuality, etc., and tend to base our decisions on a reaction we have to their stands on these issues.

This is not to say these issues are irrelevant or unworthy of some considera-

tion on our part. Rather, their effect, when raised at election time is to divert our attention from more basic issues at stake in a candidate's platform (of which the "red herrings" may constitute a part).

Mr. Vandezande's article appears exemplary at a time when we need to reconsider the political views of our elected representatives at a fundamental level. Such an examination would include challenging candidates as to their stand on public justice in areas which embrace business, welfare, economics, international relations, to name just a few. With another election approaching, let's break out beyond morality-based issues and examine candidates from a more wholistic and biblical perspective.

Izaak de Rijcke-Lollis,
Guelph, Ont.

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Talents displayed at Edmonton Arts and Craft Show and Sale



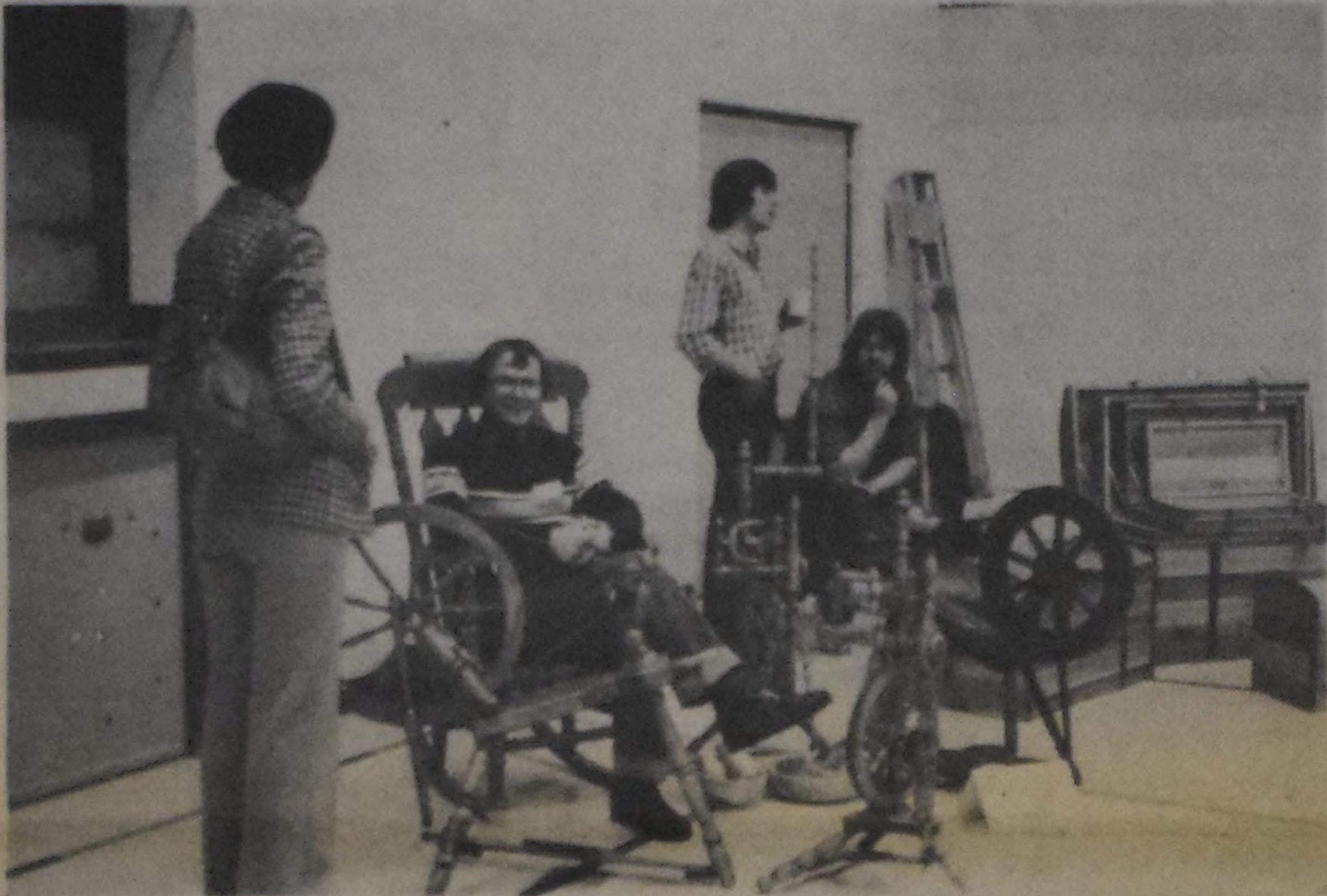
Liz Meetsma's primitive weaving display



Driftwood planters and centrepieces by Sid De Haan.



Paintings by Bin Huizinga



Archie Stolte in his handmade rocker explains craftsmanship of his spinning wheels. The cedar chests were made by Steve and Ann Knyft.



Photographs by Ray Schraa

The Arts and Crafts Show and Sale on December 7 and 8, was a successful first in the history of the Christian Reformed Community in Edmonton.

Hans Huizinga and his brother Al, organized this event with a three-fold purpose in mind. The show's purpose was to give notoriety to the various artists and craftsmen in

Edmonton, and to give these artists the opportunity to get to know each other and to see each other's work. Thirdly, it gave the artists an appropriate time and space to sell the results of their creative work.

About 32 exhibitors took part in the event, displaying such items as, a variety of pottery wares, several forms of weaving, driftwood, photo-

graphy, woodwork in various forms and others.

Many people came, saw and bought, and no doubt told others.

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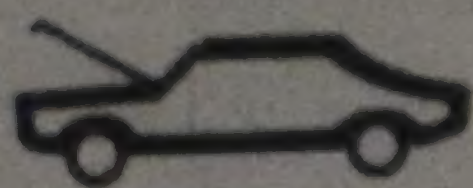
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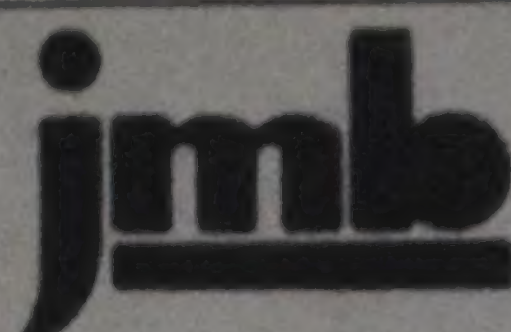
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Politics

Decision '80

A Necessary Election

by Ben Vandezande
Politics Editor

What a title! Any group or person that has the nerve to call this election "necessary" must be a Liberal, New Democrat or crazy.

The Committee for Justice and Liberty is none of these and yet it chooses to entitle its Political Service Bulletin: "A Necessary Election." While most of us were putting our feet up over Christmas and New Year, maybe talking about the election, these people were doing something about it. They published two Bulletins for the campaign. I can only whet your appetite by a summary here. But, they indeed provide the kind of look at this election that is overdue.

This election is necessary, they argue, because we need structural solutions, sound policy and clear visions. But none of the parties are offering Canadians such basic, principled concrete alternatives. And, in the absence of such discussion and proposals, CJL is saying let's together and individually, as Christians, say, "There is hope; things can be done differently; it is possible to act out of our love for God and neighbour in politics!"

CJL is putting itself on the firing line by suggesting some directions our political policy could move in. They invite us to join so that the debate in this election will be about alternative approaches (*what will govern?*) not about different managers (*who will govern?*).

Start with the budget

The accepted wisdom is to say that it was a necessary budget that John Crosbie introduced. In order to clear the way towards even considering alternatives, we must first take a closer look at this budget. Apart from the apparent flip-flop that was done from a "spend more money now to stimulate the economy" to an "austerity" budget, the main issue that ought to have been addressed is what goals the budget should serve. It was taken for granted that we need *more economic growth in the narrow sense of producing more products*. The only question was how to bring it about.

This was not a restraint budget. On the spending side, the Conservatives' projections are \$53.1 billion (in 1980-81) and \$70.7 billion for (1982-83). The Liberals had called for \$52.6 billion and \$69.9 billion for the same years. Two weeks before the budget was introduced, the P.C.s pushed through their mortgage tax credit plan which would give billions of dollars mostly to richer Canadians for years to come. The deficit would be cut by \$5 billion not by cutting spending but by increasing

taxes.

"Short term pain for long term gain" was the medicine offered. But who had to swallow it? Individual taxes (\$3.3 billion) went up ten times more than corporate taxes (\$370 million). The sugar to help the medicine go down for the wealthier individuals was a tax break on RRSP and particularly the Canadian Common Stock Investment Plans whereby investors could contribute up to \$20,000 and not be taxed on capital gains. CJL says this is "Robin Hood in reverse" because it gives to the rich by taking from the poor.

This budget is in keeping with the belief that all these benefits to the more wealthy means a trickling down which will benefit the poor. Business, it is argued, will use it to modernize and expand their operations, create jobs and restore the economy for all.

Even if the kind of economic growth we have had for the past decades were seen as a good thing, the argument does not hold water. The after tax corporate profits already increased 42.5 per cent over the first nine months of 1979. Much of that kind of money is being held or invested in high technology which in fact replaces jobs. The incentive to invest through tax breaks only feeds unemployment and does not provide the kind of investment we really need. No wonder the business people interviewed on budget night could scarcely restrain their smiles as they talked about how welcome such a budget was. After all, we all have to bite the bullet some time.

About 40 per cent of Canadians live below or just above the poverty line (\$9,500). Most of us assume that taxes that are paid are used to support the needy. But most of our taxes are not on income, but are sales taxes, excise taxes, etc. In concrete terms, a person with a \$4,000 income

pays out 57 per cent of it in taxes while a person with \$10,000 income pays 38 per cent. Due to higher prices (double digit inflation — meaning a dollar can buy 11 per cent less than before) and 8 per cent unemployment (which is expected to increase) the poor among us are still in for a double hurt. The budget is silent about that.

A budget is a reflection of how a country or in a personal way, a household, understands stewardship. A budget is a statement of faith. It is a reflection of our understanding of priorities and responsibilities. Most importantly, a budget reflects our goals in life. In all of the debate, *there is little disagreement that economic growth of the kind we have had is the foundation for progress*. So the debate is focussing on how to bring about such growth.

If inflation is public enemy number one, than control it by high interest rates, balanced budgets and less gradual introduction of new money. This has been the Progressive Conservative approach. (Monetarist approach).

If unemployment is seen as the country's worst enemy, deficits if necessary, should create jobs. This has increasingly become the position of the N.D.P. (Keynesian approach). The Liberals move from one approach to the other and are now some combination of the two.

As you can see, such a choice offers only a choice of tools, not goals. Both approaches reduce the purpose of economic life to a production of the maximum number of goods and services. Neither reflect a concern for life that has a lot to do with stewardship.

These are not simple matters to grasp at first. Reading through the Political Service Bulletin helps one to see how on the policy level there is little

significant difference in the direction of the economy, among the parties. CJL raises some crucial questions for us to consider:

1. Is more of the same economic growth desirable?

a. Doesn't it make people economic creatures rather than multi-dimensional image-bearers of God?

b. Doesn't it push families, unions, businesses, schools and even churches to narrow economic goals?

c. Doesn't this kind of greed have much to do with marriage breakdown, poverty, emotional turmoil, crime, alcoholism, loneliness, environmental pollution, denial of rights?

2. Is more of the same economic growth possible in light of the high social and environmental costs?

3. Should our growth not be stewarded in that it is defined less by our consumption than a sharing especially in Third and Fourth World nations?

4. Haven't we reached the limits of what we can consume? Does that not call for a shift in methods of production and what is produced?

5. Shouldn't the responsibility for social problems be shouldered more by the people who produced them rather than assuming the government will pick up the pieces?

In the past ten years, the amount we have spent on social welfare has gone from 15 per cent of the budget to 35 per cent today. The budget seems to grow without obvious social improvement. Any discussion of cut-backs in social services, however, usually misses the point of why this enormous cost is becoming a huge problem. Mr. Crosbie suggested we should "continue to support less-well-off people and regions, though, the programs will have to be re-examined and may have to be more selective." If that means discontinuing family allow-

ances or tax credits for higher income families that sounds okay. However, there is no guarantee that the money saved would go to poorer families.

But neither is the present approach a solution. It suggests that the government foots the bill for the irresponsibility of others. There seems to be a concern for social problems here but this approach of "picking up the tab" will only fuel inflation.

The example can be multiplied in families, neighbourhoods, construction projects, schools and sports. In a no-fault society, the government picks up the tab. That is a no-responsibility one in which the individual rules supreme.

An approach where responsibility for the entire production process is dealt with at its source is essential. Then true progress can arise because from the outset it is defined not by how it contributes to the GNP but how it responds to norms that God gave for it. That results in a different set of goals of progress.

— Businesses stress the production of durable goods in an ecologically sound and socially just way.

— Persons are given the opportunity to discover their gifts and offer them in service to the community in the context of good work environment.

— Families are given the resources and support to provide a nurturing, loving home.

— Nations seek one another's security and well being as sincerely as they seek their own.

— Religious and other communities have equal opportunity to develop their institutional life in keeping with their deepest convictions.

Such an approach charts a new direction for our society, also for our policies. The Political Service Bulletin spells out some details by means of very specific proposals. These are very worthwhile for study. Space does not permit us to run them here. If you take the time to order your copy and read it, you will be encouraged by some of the proposals they make. Clearly, the biblical call to stewardship sets different goals for policy than we get now.

In the absence of principled alternatives, the burden of proof is on the Christian community to work one out. We can already begin in this election to uncover the misleading rhetoric and propose a new direction. (See box: "No Room for Spectators"). We should promise our candidates that we will continue to ask them to respond to our suggestions once they are elected. We must let the electorate know that this is only the beginning.

No room for spectators

This can be a time for a high degree of involvement in political discussions. The danger is that we are so busy talking to each other that we don't tell the public at large, let alone the candidates, what we think.

1. Order copies of CJL's Political Service Bulletin. Distribute in your church, in your neighbourhood, at work, in a club you are a member of, to the paper, radio station and/or candidates in your area.

2. Follow up by inviting a group of people to discuss this as well as each other's opinions on the issues that ought to be debated. Don't just expose — propose.

3. Write once a week to your

newspaper's "letters to the editor section." Share your views on a variety of topics. It might be best to do this as a group, so you can check out your ideas with each other and for mutual encouragement.

4. Raise questions at candidates' meetings that deal with your understanding of issues from a Christian perspective. Also, ask your candidate to respond to the Political Service Bulletin or your letter in the paper.

5. Set up candidates' meetings where you deal with the candidates one at a time and ask them to respond to your stated positions or a series of pre-arranged

questions.

6. Get someone from your group to talk with each of the candidates to see who is most sensitive to what you are saying.

7. Write a letter to the candidate that wins, promising continued monthly contact to push for the kind of principal suggestions you make. Also, promise him your prayers and willingness to discuss real alternatives. Also, write a letter to all of the losing candidates and maintain some of the same contact with them as with your M.P.

Remember, share the work — and have fun!

EVENTS IN EDUCATION

Christian educators face tough challenges in the 1980's

by Adrian Guldemond

Mr. Guldemond is executive director of the Ontario Alliance of Christian Schools, one of three Canadian districts of Christian Schools International. The following is the highlights of his report to the annual meeting of OACS.

Being busy in Christian education is only good if it is done within the context of a more profound goal. As we enter the next decade we must ask ourselves if our vision of Christian service in the realm of education is still clear and vibrant. I want to sketch a few of the outlines of what our direction should be in the coming years.

The focus of my remarks is our supporting community as a whole, that is, parents, teachers, board members, students and all others involved in our effort in the area of education.

Our immediate task is to define our peculiar place in the Canadian educational traditions and society in general. Why is this an immediate need?

First, we are already involved in a challenge with the Federal Revenue Department. This particular matter could have far reaching implications as to how our Canadian society views us. If we do not handle this issue carefully, we could in one year set back our public image ten years. And if that happens we will have ruined our chances for breaking out of our own particular ghettos and involving other Christian communities in our venture of Christian Education.

I am convinced that we have in fact several important and unique contributions to make to the Canadian educational scene, but if we bungle our public relations on the tax issue, no amount of promotion committee work will reverse the ill will we could generate. One of the strong points of our tradition is our Reformed emphasis on having education which is both Biblical and scholarly. We have managed to integrate the Bible and learning; most other communions have sacrificed one or the other.

In a world dominated by science and technology this tradition will put us in a position to proclaim the Lordship of Christ in a concrete and relevant way. We have, thanks to the dedication of boards and teachers to this vision, developed a strong Christian perspective in our teachers and our learning materials. And if we don't always have the materials, we all know that we need them. However, there are several weaknesses which are also part of our public image. One, we have not seriously come to grips with the behaviour of our students. That is to say, more

attention must be paid to the question of a Christian life style in our school community. Two, in our emphasis on Christian textbooks, we have ignored the fact that textbooks make up less than half the total package of instructional materials. Third, we often fail to pay attention to the good materials which have been produced by other school systems. Too often we try to reinvent the wheel.

In terms of our student behaviour, we must come to realize that the examples given by parent and teacher are far more important than anything written in textbooks, or any book. If the student gets conflicting and inconsistent messages, then his or her behaviour will not show clear biblical norms and motives either.

Coming back to the main problem, that of defining our schools in terms of our culture, this is not just a public relations problem. It will also involve explaining to the public, in good, clear English, why we have our schools, what is distinctive about our schools, why we believe in parental control, just how do we propose to contribute to Canadian society and why we are not just another ethnic reactionary group afraid of dealing with today's problems.

And finally, the real clincher which we have to face is this: in order to persuade the public to accept and eventually fund our schools, we must persuade them that we are in fact serious about contributing to the welfare of Canada and our fellow citizens. In short, to quote Dr. Gordon Spykman, in a recent article in the *Christian Educators Journal*, we need comprehensive social philosophy.

That brings me to the second point of the theme: our involvement in the problems of today. I don't think I need to persuade this group that our Christian faith leads us to become involved in the social issues of the day. We all know that our faith has a timely dimension and that it must be backed up by words and deeds! Other-wise Christ will reject it as false and self-serving.

Anyone who has been reading the papers regularly was probably overwhelmed by the evident need for the healing power and message of the Gospel. In fact, I think we now know so much about human misery that we become overwhelmed by it. In the schools too, I think many well motivated teachers run the risk of giving the children such a tremendous guilt trip, that they will become either fanatic or callous and cynical.

So what should we as Christian community of reformed orientation do to show our children that human commitment can make a difference, that the Gospel does give

hope in this earthly life?

The clue is to be found in Christ's own examples. The striking thing about the illustrations of the coming of the Kingdom which we find in the gospels is their obvious simplicity. How do you help a prisoner, that is a person cut off from social interactions? You go and visit him! What about the starving person? He needs food and water. What about the sick? They are healed! Applying this revolutionary, direct, simple unconditional love to our own situation, I would say that the obvious answer is, solve those problems with which you yourself are confronted in terms of the needs of the other person or the group.

That brings me to the third and final point. We must concentrate our energies on those social problems which confront us directly, and deal with those for which we have been given the special talents. These are the criteria: (a) Is God confronting us directly with a certain problem? (b) Does our community have the depth and resources to deal meaningfully with that particular issue?

If you apply these criteria to the problems which the mass media tell us we're supposed to have, then only a few of the whole range show up as our responsibility. I believe that our tradition is particularly suited to deal with three main areas: The first, education. Not only are our schools examples of our expertise, but the Scottish-Dutch influence on the development of modern scholarship over the last three centuries is adequately documented. One underlying reason for this has been the fairly doctrinal and intellectual emphasis in our church confessions and I hope and pray that we are not in the process of destroying that heritage in our churches through a destructive emphasis on emotionalism and purely personal happiness.

The second, the family.

Let me quote you the latest statistics:

— In the United States only 17 per cent of the households include a father who works, a mother who stays home to look after at least one child.

— In the U.S. — 28 per cent of the households have a working father and working mother supporting one or more children.

— In Canada, 30 per cent of the households have married couples with no children at home (32 per cent in U.S.)

— In Canada, 8 per cent of the households are headed by women who are single parents (6 per cent in U.S.)

— In Canada, 1.6 per cent of the households are headed by men who are single parents with children at home (.7 per cent in U.S.)

I think these statistics speak for themselves. I would also make the further prediction that the family will be the next



object of attack by the feminists. After all, how can you be a fulfilled woman, working at a career, while still having to do all the household chores at home for husband and children?

We also know that the family is vital for our personal and social well-being, not to mention its place as one of the cornerstones of the instituted church. Our traditions do have the depth and stamina to tackle the forces destroying the family; that is, abortion, child abuse, juvenile delinquency, sex education, the new morality, homosexuality, the new life style of worshipping "number one," consumerism, divorce, popular entertainment, pornography. I think you get the direction of my thinking. It is my conviction that our background and our current life style can handle this particular constellation of problems and provide a positive alternative in the process. One of the questions I leave you with is, "Why are we not more vocal about these matters?"

A third area where we have traditionally spoken up is that of human engineering, otherwise known as medicine and psychology. There are all sorts of frightening experiments going on in laboratories around the world. These experiments have the potential of destroying human nature as we know it now and making all of us puppets at the control of behavioural engineers. I am speaking of things such as brain transplants, operant conditioning, brainwashing, biochemical research in genetics, cloning, test tube babies, shock treatment, drug applications for learning disabilities, our whole "drug" culture and the whole area of patient's rights in hospitals.

We have a strong tradition of constantly fighting for personal freedom. We live in a country founded and shaped by people with convictions similar to ours when it comes human freedom! Surely it is our task to find out what is going on in those computer rooms and in those secret laboratories!

It is my conviction that these are going to be the crucial areas of development which are the most direct threat to our

schools and our communities in the coming decade. And I draw your attention to them not because I want to alarm you, but because I feel that these three areas are being overlooked because everybody is worried about oil. Oil is the least of our problems in terms of our Christian life style. If the family is destroyed, and our freedom subverted, the whole question of Christian life style will become an academic question, and our schools will become pointless.

There are several areas in which our communities have become involved because we believed that the Christian gospel speaks to all of life. However, I have some reservation about them. These are the areas of economics and politics and the problems of energy, conservation, pollution, poverty and starvation. I can see many arguments for saying that we can and should be concerned about these matters. I can also see that each of us can play a small personal part in these massive problems. We can turn off those light bulbs, lower the thermostat, support CRWRC and so on.

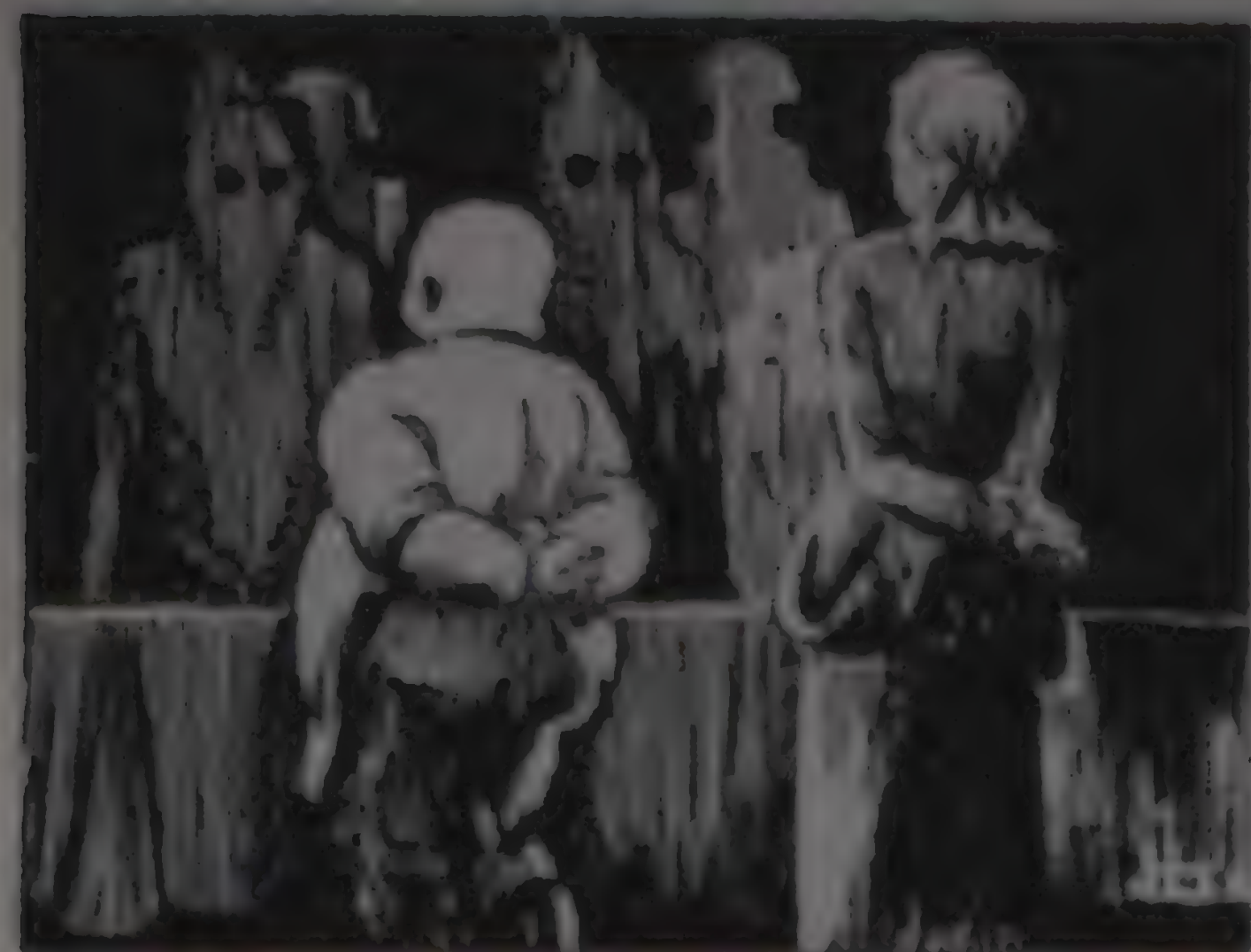
Besides, we could be a little more humble and trust that God may be working in these other areas through other church communities. We're not the only ones doing God's work. We are only one of the many pillars of the Cathedral that is God's Kingdom of Peace.

Our community, despite its significant progress in the past two decades, is still limited and small in experience, insight, influence and resources. I am hopeful that if we direct our energies wisely and efficiently, then we can gradually expand and improve our special Christian witness in Canadian society.

I am confident and certain that the first step in that direction is the establishment of an excellent, first class, cohesive Christian educational system in Ontario. If we do our job well, our children will have the necessary confidence and skills to bring the vision of Christian service to those other areas of life in a manner that will be relevant, visionary and at the same time, healing in our society.

The Adventures of the Jolly Baker

by W.G. Vandehulst



145. Two heavy curtains opened in front of them.

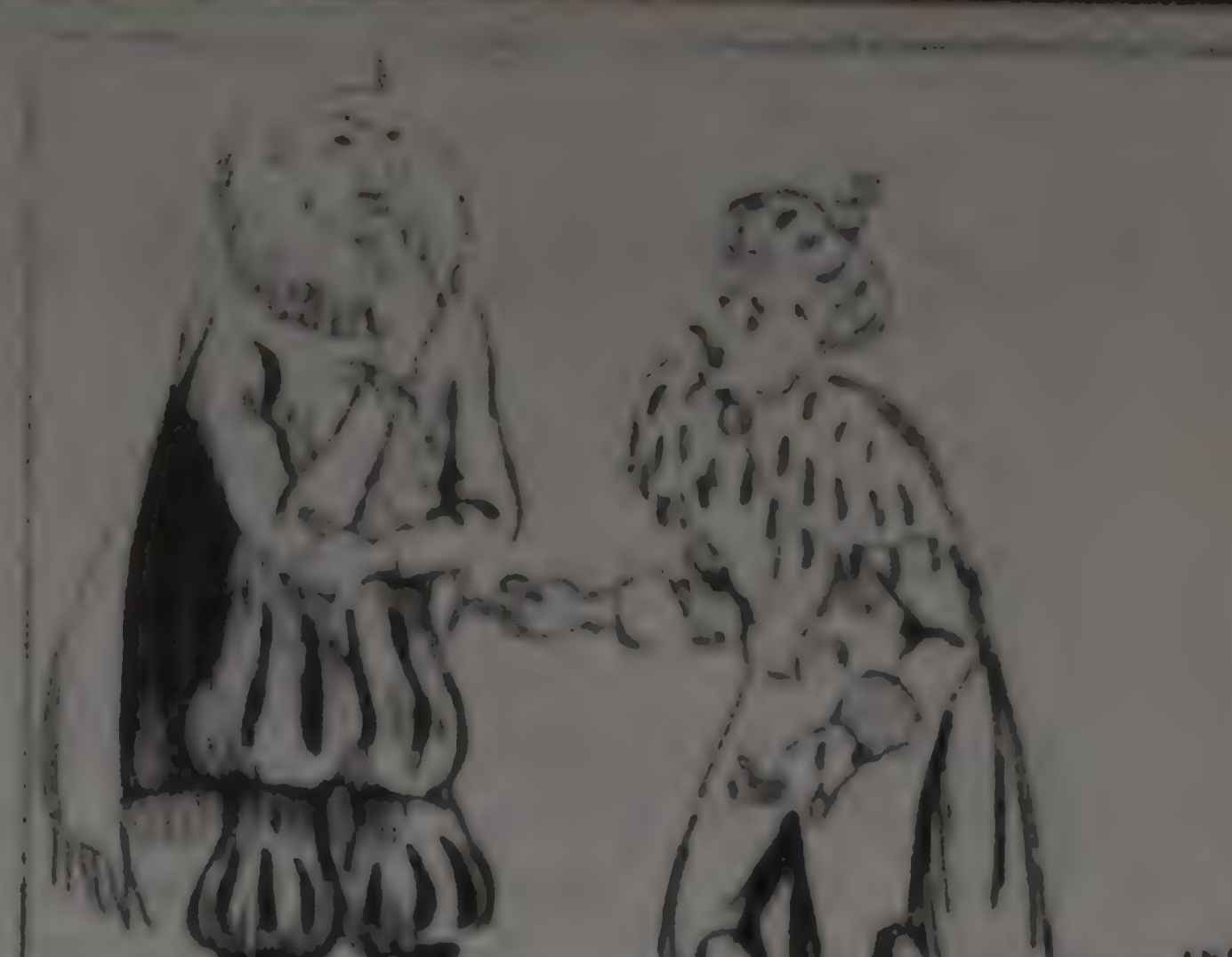
A dark room. At the other end, on a long, black table burned three candles. On both sides in the mysterious gloom stood soldiers, tall and motionless. Now and then the candlelight flickered on their halberds. The room was hushed.

Baker Bumble and his wife were led to the table. Two men dressed in black and wearing black hoods with openings for their eyes stepped forward and untied the prisoners' hands. Baker Bumble let his aching arms hang limply at his sides. Mrs. Bumble immediately began to straighten the pleats of her long jacket with her sore hands.

146. A bell rang softly.

Behind the table two wide doors opened and a beam of light fell into the room on to the two accused. Through the light stepped the King, followed by the stern king from the north. They sat down side by side on the high-backed chairs behind the black table. Their attendants positioned themselves behind them. Quietly the wide doors closed, and again the room was dark and hushed and even more mysterious than before.

Poor Baker Bumble's knees knocked. And a shudder went down Mrs. Bumble's back, but she knew that her cap was straight and that the pleats in her jacket were smooth. The knowledge made her feel much better.



147. The foreign king's fury had lessened. That was the little prince's doing.

In the middle of the game of hide-and-seek, the prince had seen his friend Peter going by on his way to feed the ponies and settle them down for the night. Turning to the king, he had said, "Bye-bye! I have to go now; I have to say good-night to Nora." And he had gone skipping away, leaving his friend the powerful king from the north all alone.

Not until then had the king again thought about all that had happened to him—all those terrible insults. His anger had returned, but it was different; it had become milder. When his host came to speak to him, he listened patiently.

That was the little prince's doing.

148. Now the two kings were sitting side by side as judges in the dark room. Now they would together decide on a punishment for the two wretches who were to blame for everything. But as upright, honest judges, they first wanted to look into the guilt of the evildoers.

The King began: "Baker Bumble, you have bitterly betrayed my royal trust. You have deeply offended my friend the king from the north and deliberately laid a trap for my highest officer, the Commander-in-chief. I would have rewarded you with gold had you been good and faithful, but now you and your wife have betrayed me and the fatherland. You will be severely punished."



149. The poor, kind-hearted baker stood trembling in disbelief and terror. How had he offended the foreign king? How had he betrayed the fatherland? And he had certainly not laid a trap for the Commander!

He hardly knew what to say. He stammered, "B-b-but, sire . . . N-n-no, your majesty. I d-didn't do anything wrong. Honest! I d-did the best I could on the raisin buns."

"Yes, your majesty, so did I—" began Mrs. Bumble. She was standing straight and stiff like her cap, her arms locked at her sides, but suddenly she chucked her husband under the chin. "Stand straight, you sloppy slumper! You're standing before two kings and look at you. Yes, your majesty we're neat, tidy people—decent and upright—both of us, and —"

150. She prattled on, but the King lifted his hand and one of the black-hooded men quickly put a black-gloved hand over her mouth.

"We'll begin at the beginning," said the King. "Mrs. Bumble, why did you insult his majesty the king from the north by laying your hands on his coat-of-arms, which he alone may hang crooked, to straighten it? Speak up, why did you commit such an outrage against him?"

"Oh, your majesty," Baker Bumble quickly interrupted, "my wife is so terribly neat, she can't stand to see anything crooked. But she's really —"

"Terribly neat, did you say?" scolded Mrs. Bumble. "Be glad you've got such a neat wife, you shameful shirker —"

Again the black hand came up.



151. The strange king's eyebrows lowered threateningly. "You mean you insulted my coat-of-arms out of a silly, overblown sense of neatness? That calls for strong measures."

Then the host spoke again, "Tell us, Baker Bumble, why did you bake a pine cone inside the biggest, the best, the brownest, the most beautiful raisin bun?"

"A pine cone? Oh, you numbskull, you stumblebumble!" scolded Mrs. Bumble, giving her husband a hard poke. "What decent baker puts pine cones in his buns? Your majesty, he's always going off somewhere listening to the birds, and then he forgets everything else—everything, your majesty."

152. "And then I saw that the buns were all messed up on the trays. It was awful! So I sorted them out and put the biggest, the best, the brownest in the middle. That looked much more neat and orderly, but I didn't know that this numbskull, this bird-brain —"

Again the black hand came up in the candlelight. Mrs. Bumble swallowed her last words as the hand clamped over her mouth.

"Speak, Baker Bumble!" commanded the King.

The fat baker stammered, "Y-y-yes sire! N-n-no, your majesty, I-I-I didn't . . . It was only a joke."

"A joke? Pull a joke on me?" growled the strange king, banging the table with his fist. "A joke on me? I almost broke my teeth! I demand a severe sentence! Strong measures!"



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Voortman Cookies

TRADITIONAL FAMILY BAKING

Grote Canadese Indianen 3

Crowfoot, de Indiaanse vredeftichter

(Canadian Scene) — Crowfoot, het stamhoofd van de Blackfoot Indianen neemt zeker een belangrijke plaats in onder de Indianen in Canada's Westen.

De Blackfoot Indianen zijn leden van een Indiaanse confederatie, waartoe ook de Blood en Piegan stammen behoren. Zij werden door de eerste blanke kooplieden en handelaars Blackfoot

genoemd omdat zij zwarte moccasins droegen. Zij noemen zichzelf echter Nitsitapi, wat ongeveer „Onze Mensen” betekent.

Toen Crowfoot in 1830 geboren werd bezette de Confederatie het prairiegebied dat wij nu kennen als zuid Alberta en North Dakota. Deze Indianen leefden een zwerversbestaan; zij volgden de kudde bison die hen van voedsel en

kleding voorzagen en van de meeste andere benodigdheden. Voor hun verdere benodigdheden ruilden zij vlees en huiden met de Hudson's Bay Company. Dat ging voornamelijk om geweren en ammunisie, meel, tabak, dekens en gereedschappen.

Toen Crowfoot 7 jaar was werden de Indianen getroffen door een pokken epidemie, een ziekte die overgebracht was door een Amerikaanse huidenhandelaar. De Indianen kenden deze ziekte niet en waren er erg bevattelijk voor. Binnen enkele maanden stierven duizenden Indianen aan de gevreesde ziekte. Van de meer dan tienduizend Blackfoot Indianen bleven er minder dan drie duizend over. Crowfoot en zijn familie bleven gespaard. Zij beperkten hun activiteiten van die tijd af tot het gebied ten noorden van wat toen de Amerikaanse grens was geworden. Zij kwamen weinig in aanraking met blanken en de enigen waren eigenlijk personeelsleden van de Hudson's Bay Company en die vertrouwden zij volkomen.

Crowfoot kwam niet uit een familie van stamhoofden, en hij is dan ook stamhoofd geworden door zijn kwaliteiten als strijder, jager en wijs raadgever. Hij verzette zich tegen nodeloze gevechten en het stelen van paarden, dingen die de prairie Indianen regel-



matig deden, maar als zijn mensen aangevallen werden of als hun paarden gestolen werden dan aarzde hij niet zich in de strijd te werpen ter verdediging van de rechten van de Blackfoot Indianen.

Crowfoot kwam pas goed in moeilijkheden toen de Hudson's Bay Company in 1869 een groot deel van haar Canadese bezittingen verkocht. Zo lang de Company het land in bezit had, had het toezicht gehouden op de uitvoering van het verbod op de verhandeling van alcoholische dranken, maar toen Canada in het bezit van

het land kwam had het niet de beschikking over de mensen die op de handhaving van deze wet konden toezien en de whiskey handelaars maakten van die gelegenheid een gretig gebruik. In grote aantallen kwamen zij Canada binnen vanuit de V.S. Crowfoot en de stamhoofden van de andere Prairie Indianen zagen geen kans de whiskey handel in de hand te houden en al spoedig braken overal gevechten uit tussen Indianen en whiskey handelaars, en tussen Indianen onderling. Enkele

Vervolg op pag. 14

Gods oordeel niet camoufleren! (1)

Er is, zo zagen we, geen veroordeling voor degenen die in Christus Jezus zijn. Daar in ligt opgesloten dat er wel veroordeling is voor degenen, die niet in Christus Jezus zijn, en niet in Hem geloven. „En,” zo zegt prof. dr K. Dijk ergens: „laat nu in geen enkele prediking, ook niet in de evangelisatiewoorden deze donkere kant achterwege blijven.” En hij argumenteert dan als volgt: „Zeker, deze rede klinkt hard, maar onze Heiland, die als geen onzer kon zeggen: leert van Mij, want Ik ben zachtmoedig, heeft deze hardheid nooit gemeden. Hij die roept: komt allen tot Mij, laat in hetzelfde hoofdstuk het schrikkelijk „wee u” over Galilea's steden voorafgaan, en zijn rede in Kapernaum is hard, omdat Hij, die gekomen is om vuur op de aarde te werpen, de crisis voltrekt en met heilige keur het snode van het kostelijke scheidt.

Durven wij dit aan in Jezus' naam? Of zijn we daarvoor te lief geworden? Zijn wij getrouw als het hierop aankomt, dat wij de goddeloze zullen aanzeggen dat het hem kwalijk zal gaan, ondanks alle schijn van deze verwarde wereld, en houden wij tegenover de devaluering van het Evangelie vast aan het gericht Gods? Ook aan deze prediking, dat het de mens gezet is eenmaal te sterven en daarna het oordeel. „Niet het gehoor of het publiek bepaalt ten slotte de inhoud van de prediking, maar de grote Zender zelf en Hij heeft ons als het boek van Zijn openbaring Zijn Woord gegeven. Dat geeft de norm en de toon aan en dat spreekt ook van het gericht.”

Als de apostel Paulus zich richt tot degenen die buiten zijn hoe spreekt hij dan over Gods gericht? De Bijbel zegt: En Paulus, voor de Areopagus staande, zeide: Mannen van Athene, ... God dan verkondigt, met voorbijzien van de tijden der onwetendheid heden aan de mensen, dat zij allen overal tot bekering moeten komen; omdat Hij een dag heeft bepaald, waarop Hij de aardbodem rechtvaardig zal oordelen door een man, die Hij aangewezen heeft, waar van Hij voor allen het bewijs geleverd heeft door Hem uit de doden op te wekken ...

U ziet, Paulus zwijgt niet over het oordeel. Hij verdoezelt het niet. Het behoort tot de volle raad Gods. Toen Paulus over de opstanding der doden sprak spotte de ene helft van zijn gehoor, terwijl de andere helft zei: we zullen u daar nog wel eens over horen. En zo verliet Paulus hen. Er kwam wel reactie ten goede: enkele mannen sloten zich bij Paulus aan, zo ook Dionysius de Areopagiet en een vrouw met name Damaris en anderen met hen. Het wordt nog geen grote schare. Paulus ontmoet voornamelijk spot en onverschilligheid. „Dit heeft er toe geleid,” zegt prof. dr F.W. Grosheide in de Korte Verklaring, „dat men vaak gezegd heeft Paulus' prediking te Athene is mislukt. Er kwam geen Christelijke gemeente. Dit zou dan, al weer naar sommiger oordeel, het gevolg geweest zijn van de bepaalde methode die Paulus te Athene volgde.”

Stanley Jones b.v. heeft dit beweerd: „We kunnen beter zeggen: er was vrucht op de prediking, en als er niet veel vrucht op de prediking was dan ligt dat niet aan de door Paulus gevolgde methode maar aan het ongeloof van de Grieken die naar hem luisterden.”

Als Paulus voor Felix moet verschijnen in Caesarea spreekt hij ook over de opstanding der doden, en belijdt zijn geloof „dat er een opstanding van rechtvaardigen en onrechtvaardigen zal zijn”. Het verhoor wordt afgebroken. Als Paulus later weer geroepen wordt door Felix spreekt hij over het geloof in Jezus Christus. Maar toen hij sprak over rechtvaardigheid en ingetogenheid en ... het toekomstig oordeel, werd Felix bevreesd en antwoordde ga voor heden heen.

Was dat soms ook een verkeerde methode om te spreken over een toekomstig oordeel? Moest Paulus dat voor Felix verzwijgen? Was het verkeerd van Paulus zo te spreken dat Felix bevreesd werd? Neen, het oordeel moet niet en mag niet verzwegen worden in de prediking der kerk, niet ten aanhoren van der kerkleden, noch ten aanhoren van degenen die „buiten zijn”. Wij belijden toch elke zondag. Ik geloof in Jezus Christus ... die komen zal om te oordelen de levenden en doden!

J. van Harmelen

PERSOVERZICHT

• Dit persoverzicht werd geschreven op een boot in de Florida Intercoastal Waterway waar nieuws uit Canada niet erg belangrijk schijnt te zijn. Ik heb een stapel kranten gekocht en tevergeefs gespeurd naar Canadees nieuws. De enige verwijzing naar Canada vond ik in een lijvig exemplaar genaamd: „Broward Sun-Sentinel,” het vermeldde dat Canadese employees van Chrysler het vertikken om water in de wijn van hun looneisen te doen. Uit het schrijven blijkt dat de „Sun-Sentinel” dit niet kangoedkeuren.

• Ik kan u dus niet veel schrijven van de verkiezingskampanje deze week, alhoewel het nog wel volgens het oude spreekwoord zal gaan: „veel beloven, weinig geven, doet de gek in vreugde leven.”

• In de Veiligheidsraad van de Verenigde Naties heeft Rusland, zoals te verwachten was, de resolutie voor terugtrekking van haar troepen uit Afghanistan geblokkeerd. De zaak wordt nu verwezen naar de Algemene Vergadering, waar weliswaar geen besluiten geblokkeerd kunnen worden, maar waar de afgevaardigden niet veel meer kunnen doen dan de zaak bespreken.

• In India heeft de voormalige premier Indira Gandhi tijdens de verkiezingen een grote meerderheid behaald.

• In Italië heeft de zogenaamde Rode Brigade weer eens van zich laten horen. In Milaan vermoordden deze terroristen drie politieagenten.

• Vliegtuigen van de Amerikaanse en Egyptische luchtmacht hielden gezamenlijke oefeningen. Er is een groeiende politieke samenwerking tussen Egypte en de Verenigde Staten.

• Canada is niet het enige land dat met stakingen te kampen heeft. In Engeland ligt de

hele staalindustrie stil. De regering biedt 8 procent en de arbeiders willen 17 procent loonsverhoging.

• In Saudi Arabie werden de lui die vorige maand de moskee in Mekka hadden bezet, onthoofd, alle 63. De laatste onthoofding die ik me herinner was van Johan Van Oldebarneveld in Den Haag, en dat was 350 jaar geleden.

• De politieke situatie in Iran wordt met de dag meer verward. Niemand weet eigenlijk precies wie er de touwtjes in handen heeft. Een Ayatollah bij de naam Beheshti heeft hoop gegeven op de vrijlating van de gijzelaars, maar niemand weet of die man inderdaad wel wat in de melk te brokkelen heeft.

• Een mijnheer (het zal wel in Hollywood zijn) is beroemd geworden door het publiceren van een lijst van de 20 slechtst geklede vrouwen. Zijn lijst voor 1979 is pas uitgekomen en indien u zich er zorgen over mocht maken kan ik u geruststellen, er is niemand bij met een Hollands klinkende naam.

• Tengevolge van Amerika's uitvoerverbod van graan naar Rusland is de prijs snel gedaald. Reken maar niet dat het brood of vlees goedkoper gaat worden.

• Hier in Florida is het anders wel uit te houden. De temperatuur was van de week zo rondom de 75 graden F. Het landschap biedt weinig bekoring. Dure jachten en heren met dikke buiken zijn overal in het gezichtsveld en veel meer is er niet te zien, behalve dan veel nogal spaarzaam geklede leden van wat vroeger het „zwakke geslacht” werd genoemd.

• Volgende week ben ik weer terug in Toronto (brrr) en belooft u dan weer een getrouw en min of meer akkuraat verslag te geven van het Clark-Broadbent-Trudeau trio.

Carl D. Tuyt

Crowfoot...vervolg

jaren daarna zei Crowfoot tegen een blanke zendeling: „Het vuurwater dat de Amerikanen bij ons geïntroduceerd hebben betekent ons einde en de whiskey handelaars hebben ons van onze bezittingen beroofd... Wij zijn zwak en onze mensen zijn verarmd....

Geen wonder dus dat Crowfoot blij was met de komst van de Northwest Mounted Police in 1874. Hij sloot vriendschap met hun commandant Kolonel James MacLeod, een vriendschap die hij zijn leven lang trouw is gebleven. Crowfoot wist de andere stamhoofden te bewegen de wetten en politievoorschriften te eerbiedigen „omdat die vrede brachten.”

Crowfoot zag in dat de komst van de blanken tevens een zwarte toekomst betekende voor de Indianen, maar hij begreep dat dit onvermijdelijk was. In 1876 zei hij tegen politie inspecteur Cecil Denny: „Het zal er wel van komen dat de buffels langzaam aan uitsterven en dat wij geen vlees meer hebben om van te leven... De blanken vestigen zich in onze gebieden en ontnemen ons onze levensbehoeften. Wij zijn te klein in getal om de blanken te verdrijven... Er zijn er te veel... Wij hangen van de blanken af om er op toe te zien dat wij genoeg te eten krijgen.”

In deze geest werd er in 1877 een verdrag gesloten met de blanken, waar zij een deel van hun land afstonden in ruil voor vee, zaad, landbouwwerktuigen en hulp bij het omschakelen tot landbewerking. Een hoop Indianen vonden deze levenswijze beneden hun waardigheid, maar Crowfoot gaf zelf het voorbeeld door zijn eigen stukje land te bewerken. Hij pootte er aardappelen en zaaide graan.

De aanleg van de spoorlijn dwars door Indiaans gebied was voor Crowfoot moeilijk te slikken en hij verloor bijna het vertrouwen in de blanken. Hij verzette zich er niet tegen omdat hij geloofde dat het ook de Indianen zou helpen. De arbeiders die echter bij de aanleg betrokken waren, waren vaak erg ruwe mensen die de Indianen met verachting behandelden, hen mishandelden en hun bezittingen stalen. Crowfoot had er grote moeite mee de jonge Indianen er van te weerhouden opnieuw de strijd aan te binden, omdat hij wel begreep dat dit het einde van zijn ras zou betekenen. Het kostte hem echter ook grote moeite om de blanken er van te overtuigen dat de Indianen niet goed behandeld werden.

Op latere leeftijd kwam hij opnieuw voor een groot probleem te staan: de opstand die in 1885 uitbrak tussen de Metis in het Noordwesten. Sommigen van de Indianen voegden zich aan de zijde van Riel en de Metis, waaronder ook Crowfoot's aangenomen zoon Poundmaker. De oude

Crowfoot was het wel eens met de eisen van de opstandelingen, maar hij kon niet inzien dat zij op deze manier hun zin zouden krijgen.

Crowfoot's laatste dagen waren erg verdrietig. Poundmaker werd veroordeeld tot drie jaar gevangenisstraf voor zijn aandeel in de North West Rebellion en stierf kort na zijn vrijlating. Van zijn eigen kinderen stierven de meesten op jonge leeftijd aan tuberculose, en van de drie overgebleven kinderen was er een blind. In 1887 werd Crowfoot door Eerste Minister John A. MacDonald uitgenodigd een bezoek te brengen aan Ontario



Crowfoot en zijn familie in 1884. Al de kinderen in de photo stierven aan tuberculose binnen een tijdspan van 2 jaar.

en om de onthulling bij te wonen van een monument ter ere van de beroemde Indiaan Joseph Brant. Hij heeft ook officiële bezoeken gebracht aan Ottawa en Quebec. In 1890 stierf hij op 60-jarige leeftijd, ziek en oud voor zijn tijd.

Rectificatie: De titel „De Unie, School met de Bijbel”, nu „School en Evangelisatie” boven het artikel dat verscheen in ons nummer van 4 januari had moeten zijn: „De Unie, School met de Bijbel”, nu „School en Evangelie”.

Het is nu Wet U kunt niet langer rijden zonder verzekering.

De verplichte autoverzekeringswet kwam in werking per 1 dec. 1979. Inwoners van Ontario moeten verzekerd zijn voordat ze enig motorvoertuig kunnen laten registreren. Bestuurders kunnen niet langer \$150 betalen in het Motor Vehicle Accident Claims Fund en een voertuig laten inschrijven zonder verzekering. Het MVAC Fund verstrekke geen verzekering; het stelde het slachtoffer van een ongeluk schadeloos en stelde de bestuurder verantwoordelijk voor betaling van de schade.

De sluitingsdatum voor vernieuwing van inschrijving van een auto is 29 februari 1980.

Om een voertuig aan te geven is een minimum verzekering van \$100,000 aansprakelijkheid aan derden vereist. Als u meer informatie wenst betreffende de nieuwe Compulsory Automobile Insurance Act kunt u een folder afhalen bij de Vehicle License Offices en Driver Examination Centres, of schrijven naar (bel collect 1-416-963-1111):

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Frank Drea,
Minister of Consumer
and Commercial Relations
William Davis, Premier

Arie en Katrien

2. Familie-Album

„Ben jij nou de schrijver of ben ik het?” vroeg Katrien slagvaardig, en ze vervolgde: „Jij bent de wettige vader en grootvader van al die kinderen, en jij hoort het ook te weten. Ik ga naar mijn strijklank.”

Deze herinnering aan mijn vader- en grootvaderschap had ik te danken aan het feit, dat ik mijn vrouw beleefd had gevraagd, of ze even de namen van alle kinderen en kleinkinderen op een papiertje wilde zetten met de geboortedatum erbij, omdat ik de hele familiekring aan de lezers van ons blad wilde introduceren.

Nu heb ik al mijn kinderen heel erg lief, maar hun geboortedag onthouden, dat gaat boven mijn vermogen. Ik kan alleen met zekerheid de verjaardag van de derde onthouden, omdat die samenvalt met de mijne. Maar van al die anderen...? Zelfs de dag en het jaar van ons huwelijk staat me niet altijd even helder voor de geest tot groot ongenoegen van mijn echtgenote. Eenmaal is het geschied, dat in mijn ijver om mijn trouwdag te onthouden, ik op de bewuste datum Katrien een grote bos rozen aanbood, maar toen bleek dat ik een maand te vroeg was. Er is aan mij geen historicus verloren gegaan.

Katrien keerde terug van de strijklank en sprak als volgt: „Ik zou er trouwens maar helemaal van afzien, om je hele familie-album te laten bekijken door alle *contact-calvinisten*. Dacht je, dat ze dat leuk vonden? Als je van je stukjes taaie kost wilt maken, moet je zoiets doen. De mensen gapen hun kaken stijf. Weet je nog wel van onze visite bij Bart Van Sloten?”

Dat deed de deur dicht! Hoe zou ik die visite kunnen vergeten? Ik had er tegen op gezien en het werd nog erger dan ik had verwacht.

Bart en Marie Van Sloten zijn vrienden van ons, en daarom voelen we ons verplicht, om steevast elk jaar omstreeks half september ze met een extra bezoek te vereren. Dan is de jaarlijkse reis, die ze aan hun kinderen in Manitoba en Ontario brengen, weer achter de rug, alle filmpjes zijn ontwikkeld en Arie en Katrien Dof moeten heel nodig alle slides van de trip bekijken. Bart Van Sloten kan het goed doen en heeft meer dan zijn ouderdomspensioen, en daarom kijkt hij niet op een filmpje.

Elk jaar maken ze samen dezelfde reis, bezoeken dezelfde plaatsen en maken ongeveer dezelfde foto's van kinderen, kleinkinderen, neven en nichten, stads- en dorpsgezichten. En dan in september tijdens de visite komt de projector te voorschijn en moeten we de nieuwste editie van het familie-album bekijken en met gepaste uitroepen bewonderen.

Zo ook dit jaar in september (of was het oktober). We zaten eerst gezellig koffie te drinken met wat-er-bij. In grote eensgezindheid bespraken we enige politieke problemen en lostten ze meteen maar even op. De dames vermaakten zich ook best, totdat onvermijdelijk Bart de jaarlijkse vraag stelde waarop geen antwoord werd verwacht: „Jullie hebben zeker wel zin, om een paar slides te bekijken van onze trip naar de kinderen?” Meteen stond hij op, haalde schermen en projector voor de dag, en voordat we het wisten, zaten we in diepe duisternis naar het witte doek te staren. Inwendig hoopte ik, dat de lamp in het toestel het zou begeven, maar zulks schijnt alleen te gebeuren, als Arie Dof heel zelden de projector hanteert.

Het begin van de voorstelling was

trouwens wel interessant. Na de gebruikelijke opnamen van vliegtuigen, reizigers en koffers liet het doek ons iets zien van de natuurramp bij Woodstock in Ontario, waar een tornado in de afgelopen zomer enorme verwoestingen heeft aangericht. Bart liet ons de verwoeste kerk en christelijke school zien. Hij had er allerlei opnamen van: dichtbij en veraf, van voren en van achteren en opzij, en het geheel maakte diepe indruk op ons, het publiek. Ik probeerde een toepassing te bedenken voor het kerkelijk leven van vandaag in verband met die harde wind en verwoeste kerk, maar voordat ik iets diepzinnings kon debiteren, zagen we op het scherm het knalrode gezicht van een kersverse baby, het zoveelste kleinkind van de Van Slotens!

en vanaf de overkant. Zeer imponerend! Zoiets zie je toch bij ons in de West niet.

Ik kon niet nalaten de opmerking te maken: „Als al dat water eens olie was, wat zouden ze het dan in Ontario veel minder over Alberta hebben.” Aan het stilzwijgen dat volgde merkte ik, dat mijn woorden niet in goede aarde vielen. Haastig knipte Bart verder. We zagen -evenals- verleden jaar en de jaren daarvoor- slides van de Hydro bloemenklok, zonder en met familieleden, een tiental opnamen, gemaakt tussen 2:16 en 2:29 p.m.

Daarna ging het weer verder met kinderen en kindskinderen in London, Toronto en Winnipeg. Mijn oogleden begonnen zwaar te worden. De beelden begonnen te vervagen. Het rhythmische geklik van de projector en de zware

en klopte heel bezorgd op mijn rug.

De beschamende waarheid was niet te verbergen: tijdens de vertoning van het familie-album was ik in slaap gesukkeld. De dames bleken het geweldig geestig te vinden; ik zat er wat verlegen bij, en Bart sprak enigszins verongelijkt: „Nou, we zullen er maar mee ophouden en de zaak opbergen.”

We dronken nog een bakje koffie en tegen elf uur sprak Katrien: „Kom, Arie, het is bijna elf uur. Het wordt hoog tijd dat je naar bed gaat.” Deze flauwe opmerking veroorzaakte grote hilariteit, waar dit keer Bart ook aan meedeed.

Dat was ons bezoek aan de Van Sloten's, waar mijn vrouw mij zo nodig aan moest herinneren. Ik vergeet het maar liever, maar dat zal wel niet lukken. In onze plaagzuchtige familie worden flaters en rare sprongen niet gauw in het vergeetboek gedaan.

En nu ons eigen familie-album. Zal ik alle kinderen de revue laten passeren en met grootvaderlijke trots mijn kleindochters en kleinzonen aan het lezende publiek voorstellen?

Zal ik het gaan hebben over mijn outste zoon en schoondochter, die binnenkort al weer twintig jaar getrouwd zijn en al een kind op college hebben?”

Zal ik een sterk stukje vertellen over mijn jongen in Vancouver, die niet kon (of wilde) leren, die de highschool als een gevangenis en de school-bank als een folterwerktuig beschouwde en daarom zeer vroegtijdig de wereld van handel en nijverheid inging? Hoe het hem zonder de studie vergaan is? Hij had flair voor de handel en heeft een meubelzaak, die klinkt als een klok.

Wou u misschien wat horen over mijn oudste dochter, die getrouwd is met een dominee en in Ontario woont? Oorspronkelijk was ik er niet zo blij mee, dat die theoloog mijn schoonzoon werd, want voor zijn huwelijk was hij een bar eigenwijze gast. Maar in het huwelijk en in de pastorie is hij wel wat menselijker geworden.

En als ik alle zes kinderen wil introduceren, moet ik het toch ook wel hebben over onze jongste dochter, die het meest van al onze kinderen in onze gedachten en in onze gebeden is. Zij kon het thuis niet vinden en was vreselijk moeilijk. Al vroeg ging ze op zichzelf wonen met allerlei schadelijke gevolgen. Ze is getrouwd en enigszins tot rust gekomen. Maar in de kerk komen zij en haar man niet en wij zien ze heel zelden.

Katrien en ik kunnen de pijn begrijpen van christelijke ouders, die zich de vraag stellen: Wat is er misgegaan met dat ene kind? Waarin hebben wij gefaald? Hebben we haar niet met evenveel liefde opgevoed als de vijf anderen?

We hebben geleerd, om onze vragen te leggen in de handen van onze hemelse Vader. En zo langzamerhand heeft Hij onze bezerde ouderharten groter gemaakt, zodat ze meer pijn en ook meer vreugde konden bevatten en verwerken.

Ik doe het familie-album nu maar dicht, voordat ik het helemaal open heb. Het mag niet mijn schuld zijn, wanneer de lezer in slaap valt en camera's in de Niagara Falls laat vallen.

We komen met elkaar vanzelf onze kinderen en kindskinderen in deze annalen tegen. En wie niet zolang kan wachten, die komt maar eens bij ons aan. We hebben foto's en slides van onze familie bij de honderden, net als Van Sloten, en we raken nooit over de kinderen uitgepraat, net als Van Sloten.



„Och, wat een schat!” riep Katrien vertederd uit. Ik zei niets, want ik kan, om eerlijk te zijn meestal niet veel bijzonders ontdekken aan kleine babies, tenzij het mijn eigen kleinkinderen zijn.

Dit was het begin van het familie-album. We zagen foto's van de jongere Van Sloten-generatie, gezeten op schommels, op de schouders van vaders, in de armen van grootmoeders, groepsfoto's van grijnzende verwanten, met zo nu en dan wat natuurschoon er door heen. Zo aanschouwden we -gelijk elk jaar- een groot aantal opnamen van de Niagara Falls vanuit een boot, vanuit de lucht

stem van vriend Bart stierven langzaam weg, en tot mijn verbazing ontdekte ik, dat ik zelf bij de Niagara Falls naar de waterstromen stond te kijken. Ik had een peperduur fototoestel in de hand en deed mijn uiterste best om een aantal opmerkelijke opnamen van het bruisende water te maken. Ik leunde over de balustrade zover ik maar kon, en eensklaps, daar raakte ik de greep op de camera kwijt en viel het dure geval in het schuimende nat! Met een schok werd ik wakker, sprong op en stootte een koffiekop en asbak van het tafeltje dat voor me stond. Groot was de algemene verwarring. Bart bluste de projector en riep om licht, en Katrien vloog op me af

Classified Advertising

CLASSIFIED RATES

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Calvinist Contact

39 NIAGARA STREET, ST. CATHARINES,
ONT. L2H 4A3 (416) 622-8117

NOTES OF THANKS

KRAMER: Jouke and Tine wolle graach eits en ien betankje for de taarten en blommen en alle goede winksken, bij it betinken fen har trouder foar 40 jier.
R.R.#1, Jarvis, Ont.

BIRTHS

BEIMERS: John and Rita (nee VanLeur) are thankful to the Lord for the miracle he has given us with the safe arrival of our second son, **SCOTT DANIEL**, weighing 8 lbs., 12 oz., on December 19, 1979. A brother for Jamie, 4th grandson for Mr. and Mrs. Jake Van Leur, Ottawa and 6th grandson for Mr. and Mrs. William Beimers, Renfrew.
8 Thatcher Ave., Ottawa, Ont. K2G 1S6.

BOKHOUT: Monday, January 7, 1980, at 12:59 p.m., our children Maarten Bokhout, M.D. and Helena McShane presented us with our first grandchild, **RACHEL ELLEN**, 8 lbs. 8 oz. Their address, after March 24, 1980: Flowers' Cove, Newfoundland. (International Grenfell Association for the outposts in N.W. Newfoundland and the Coast of Labrador). „De Heer, 't zij g'in of uit moog' gaan. Of waar g' 'U heen moog' spoeden. Zal eeuwig U behoeden.“
Opa en Oma Bokhout,
Don Mills, Ont.

BOWMAN: Ed and Jenny give thanks to God for the gift of another healthy daughter, **LORI-ANN GRACE**, 7 lbs. 4 oz. Born January 3, 1980. A little sister for Mandy, 7th grandchild for Mr. and Mrs. H. Bowman of Clinton and 11th grandchild for Mr. and Mrs. H. Otten of Dunnville.
R.R.#1, Wellandport, Ont. L0R 2J0.

DYKSTRA: Ray and Anita Dykstra are grateful to God for the safe arrival of their first child, a son, **JARED JAMES**, born on December 30, 1979. Jared is the first grandchild for Mr. and Mrs. Harry Dykstra of Glenworth and the second grandchild for Mr. and Mrs. Dick Walinga of London. Proud great-grandmothers are, Oma Nusselder of Burlington and Beppe Greydanus of Clinton, Ont.
Address: R.R.#2, Gorrie, Ont. N0G 1X0.

SCHOLTENS: We rejoice in the Lord's gift to us; a daughter, **SUSAN MARIE**. She was born on December 22, 1979 and weighed 6 lbs. 14 ozs. (3150 grams). Proud parents: John and Fannie Scholtens. A sister for Geoffrey, Hilary, Michael and Leslie.
5316-246 A Street, Aldergrove, B.C.

ENGAGEMENT

BOSGRAAF-GROENEWEGEN: Mr. and Mrs. F. Bosgraaf, Fenwick, Ont., are happy to announce the engagement of their son, **HENK** to **COBY GROENEWEGEN**, Fruitland, Ont., on Christmas Day.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ANNIVERSARIES

On January 24, 1980, with thankfulness to God, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents.

CHARLES and DOROTHY DYKSTRA (nee Kamstra)

Henry & Gays Dykstra, Charlie, Willie, Lisa, and Paul
Winnie & John van der Linden, Michael, Dorothy, and Steve
Jeanette & Charles Grimes
We invite all their friends to join us for a reception in the Georgetown Chr. Ref. Church, on January 24, 1980. Best wishes only.
Home address: Trinity Tower, Apt. 405, 7900 McLaughlin Rd. S., Brampton, Ont.

1955

With great joy and thankfulness to the Lord we announce the 25th Wedding Anniversary of our parents.

BERT and TRUDY HEIDEMAN (nee Kappers)

On January 22, 1980, May the Lord keep them in his care and spare them for each other and their children for many years.
John, Andrew and Anita
5244 Woodhaven Dr., Burlington, Ont.

1935

Heereveen, Duncan,
The Netherlands B.C.
On Friday, January 11, 1980, we celebrated with our parents and grandparents.

JARING and GEESKE POSTMA (nee Sytma)

their 45th Wedding Anniversary. We thank the Lord for his faithfulness and love shown in all those years. We pray that the Lord will continue to bless and be near to them in the years to come.
Their children and grandchildren:
Chris & Jennie Postma; Gaya, Audrey, Jerry, Annette — Edmonton, Alta.
Steve & Coby Postma; Helen, Gary, Richard, Danny — Shawnigan Lake, B.C.
Grace & Tony Millenaar; Greta, Agnes, Gene, Peggy, Michael — Edmonton, Alta.
Betty & Bert Visscher; Rick, Gay, Heather — Duncan, B.C.
Lucas & Donna Postma — Wabamun, Alta.
Henry & Honey Postma; Lee, Paul, Arich, Neale — Duncan, B.C.
Trincy & Anko Buwalda; Douglas, Dianne, Peter — Edmonton, Alta.
Pieter & Betty Postma — Duncan, B.C.
Home address: 1836 Deborah Drive, Duncan, B.C.

On February 8, 1980, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents.

BEREND and ELISABETH SCHOON (nee Hofstede)

We pray that the Lord may spare them for each other and for us for many years to come.
Jack & Ingrid Schoon; Andrea — Whitevale, Ont.
Morris & Tena deWolde; Rick, Bobby, Liza, Darryl — Oshawa, Ont.
Richard & Hennie Schoon; Jeanette, Brent — Burnaby, B.C.
Spike Schoon — Edmonton, Alta.
Harry & Ann Schoon; Keith, David Steven — Oshawa, Ont.

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ANNIVERSARIES

Thankful to the Lord, we announce the 45th Wedding Anniversary of our parents and grandparents.

RALPH and AUDRY SLUMP (nee Fokkema)

On January 30, 1980.
We pray and wish them God's blessing for this day and for years ahead.
Congratulations and love from:
Pieter & Wilma Baihuizen — Lindsay, Ont.
Bernie & Mary Slump — Waterdown, Ont.
Dick & Sandra Koning — Cayuga, Ont.
Heinz & Gerda Lycklama — Los Angeles, California
and 20 grandchildren.

OBITUARIES

On December 26, 1979, the Lord took home our dear mother and grandmother,

AALTJE BROENINK (nee Stryker)

in her 91st year. She was predeceased by her husband, H. Broenink and a son, J. Broenink.
G. Broenink-Snyder — Ormen, Ov.
J. & G.J.G. Broenink-Homan — Apeldoorn, Gld.
W. & A. Broenink-Bruins — Oshawa, Ont.
A. & L. Broenink-Navis — Sherwood Park, Alta.
J. & A. Oudyk-Broenink — Newtonville, Ont.
and grandchildren.
Interment took place on December 31, 1979, in Dedemsvaart, The Netherlands.

On December 29, 1979, the Lord suddenly took from us, through an accident, our dear son, brother, and uncle,

LEONARD WILLIAM DE HOOG

in his 23rd year.
Sadly missed by his parents:
Bill & Coby de Hoog — Smithville, Ont.
Brother of:
Bill & Barb de Hoog — Hagersville, Ont.
Mary & Hank Bosma — Ancaster, Ont.
Bob de Hoog — Smithville, Ont.
Susan de Hoog — Hamilton, Ont.
Jeffrey de Hoog — Smithville, Ont.
Chris de Hoog — Smithville, Ont.
and 5 nieces.
R.R.#1, Smithville, Ont. L0R 2A0.

July 21, 1922 January 1, 1980
Warna, Fr. Waterdown, Ont.

Psalm 23:1

"The Lord is my Shepherd, I shall not want."
The Lord took unto himself in his infinite wisdom, suddenly at his home on Tuesday, January 1, 1980,

JOHN DYKSTRA

at the age of 57.
Beloved husband of:
Joyce Dykstra (nee Kooy)
Dear father of:
Gordon & Ann Dykstra — Waterdown
Jane & Frank Werkema — Blyth
Evelyn & Peter DeVries — London
Jacqueline & Peter DeWaard — Freelon
Margaret Dykstra — Edmonton
Ingrid Dykstra — at home
Also survived by eleven grandchildren.
"And I heard a voice from heaven saying, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Blessed indeed,' says the Spirit, 'that they may rest from their labours for their deeds follow them'" (Revelation 14:13).
Funeral services were held 2:00 p.m., Friday, January 4, 1980, at the Dundas Calvin Christian Reformed Church, interment at Mt. Zion Cemetery.
Home address: R.R.#1, Waterdown, Ont. L0R 2H0.

OBITUARIES

"For to me to live is Christ, and to die is gain" (Phil. 1:21).

On January 8, 1980, our Lord and Saviour, took unto himself,

PETER HAMSTRA

in his 82nd year.
Dearly beloved husband of Zwaantje Hamstra-Boskma, after a richly blessed and happy marriage of nearly 57 years.
Dear father of:
Tajikke & Roelf Westera — Nijverdal, Holland
Jack & Margaret Hamstra — Corbyville, Ont.
Tom & Jane Hamstra — Princeton, Ont.
Jetse & Ann Hamstra — Brantford, Ont.
Jean & Ron Postma — Milton, Ont.
Ann & George Eygenraam — Fruitland, Ont.
Also survived by a sister and brother in Canada and 3 sisters and 2 brothers in Holland.
Dear grandfather and great-grandfather of 30 grandchildren and 2 great-grandchildren. Predeceased by his son Ed, in 1962.
The funeral took place on Friday, January 11, 1980, at 1:30 p.m., from the First Hamilton Chr. Ref. Church, 140 Robinson St., Apt. 1507, Hamilton, Ont. L8P 4R6.

Smithers, B.C.

On December 22, 1979, the Lord took unto himself our beloved mother, grandmother and great-grandmother,

RENSKE-KOLDYK (nee Fokkens)

at the age of 78 years.
Jesus said: "He that believed on me hath everlasting life" (John 6:47).
S. & A. Koldyk-Hamming — Richmond, B.C.
B. & R. Koopmans-Koldyk — Pitt Meadows, B.C.
J. & A. Koldyk-Wieling — Smithers, B.C.
H. & B. Kempenaar-Koldyk — Smithers, B.C.
O. & W. Koldyk-Sjerps — Dronton, O. Fl. Holland
21 grandchildren and 16 great-grandchildren.
Funeral service was held at the Smithers Christian Reformed Church on Thursday, December 27, 1979.
S. Koldyk, 4880 Princeton, Ave., Richmond, B.C. V7E 4P2.

On January 5, 1980, our Lord in his infinite wisdom took unto himself our dearly beloved husband, father and grandfather,

EISE LODEWYK

at the age of 64.
He will be greatly missed and fondly remembered by his loving wife, Minke and his loving children:
Bob & Sharyn Lodewyk — Red Deer, Alta.
Clarence & Jeralyn Lodewyk — Chilliwack, B.C.
Henry & Brenda Lodewyk — Red Deer, Alta.
Jean & Don Nelson — Mississauga, Ont.
Claudia & Roger Curtis — Red Deer, Alta.
Liz & Dave Wielinga — Red Deer, Alta.
Bill Lodewyk — Red Deer, Alta.
Sidney Lodewyk — Red Deer, Alta.
Pake will also be missed very much by 12 grandchildren.
"He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5:24).
7 Malcolm Crescent, Red Deer, Alberta T5N 0J9.

It pleased the Giver of life to call suddenly home our dear uncle,

EISE LODEWYK

His life was Christ, his death gain.
Bob & Ineke Lodewyk — Red Deer
Dick & Shirley Lodewyk — Red Deer
Dewey & Tova Lodewyk — Red Deer
Eileen & John Snee — Edmonton
January 5, 1980.

OBITUARIES

On January 5, 1980 suddenly the Lord called home his faithful servant and our youngest brother,

EISE LODEWYK

at the age of 64 years.
Beloved husband of:
Minke Lodewyk-VanderMeer
"Jarus Uw verzoenend sterven blijft het rustpunt van ons hart" (Gaz. 14).
His brothers and sisters:
Jetske & Anske De Jong — Bergum
Douwe Lodewyk — St. Anna Parochie
Richtje & Hendrik Nyk — Beestster-zwaag
Harm Lodewyk — Sneek
Willem & Reina Lodewyk — 4200 43rd Ave., Red Deer, Alta.
May God comfort and strengthen Minke and their children.

The members of the Mary-Martha Society of the First Christian Reformed Church of Red Deer, express their sincere sympathy to one of its members, Mrs. Minke Lodewyk and her family in the loss of a beloved husband and father.

EISE LODEWYK

May our heavenly Father comfort and sustain you through his Word and Spirit in this time of sorrow.
January 5, 1980, Red Deer, Alta.

On January 2, 1980, the Lord took unto himself, after a lengthy illness our dear mother, grandmother, and great-grandmother,

GEESKE PIKSTRA (nee Vander Sluis)

at the age of 80. Beloved wife of the late Jan Pikstra.
Dear mother of:
Jantje & Joille DeVries — Listowel, Ont.
Harmien Vanderwal (Pikstra) — Hardenberg, Ned.
Anke & Jetze Ytma — Caistor Centre, Ont.
Hannie & Albert Boonstra — Drachten, Ned.
Abellien & Henk Bron — Zuidhorn, Ned.
Zuidhorn, Netherlands.
R.R.#3, Caistor Centre, Ont. L0R 1E0, 774-3632.

Psalm 116:5

"Gracious is the Lord and righteous; yea, our God is merciful."
On Thursday, January 3, 1980, in his 70th year, it pleased our heavenly Father to take into eternal rest, our dearly loved husband, father and opa,

HENRY WINKELHORST

Sadly missed and always remembered by:
Grace Winkelhorst
Bill & Wilma Hoftzyer; Gerald, Erica, Brian, Michael
Arie & Cheryl Winkelhorst; Cherie
Bill & Ria Winkelhorst; Stacey, Lori, Paul, Tammy
There comes a time for all of us, when we must say good-bye. But, faith and hope and love and trust, can never, never die. Although the curtain falls at last, is that a cause to grieve? The future's fairer than the past, if only we believe. And trust in God's eternal care. So when the Master calls, let's say that life is still more fair, although the curtain falls.
Home address: 30 Hollen St., Trenton, Ont.

Donderdag 3 januari 1980 werd nog onverwachts uit ons midden weggenomen,

HENRY JOHN WINKELHORST

Een van zijn meest geliefde Psalmen was Psalm 116 het 4de vers. De eenvoudige wil God steeds gesdiaan, 'k was uitgeteerd, maar hij zag op mij neder. Keer, mijne ziel, tot uwe ruste weder; gij zijt verlost. God heeft u welgedaan. Onze bede is dat God zijn vrouw en kinderen kracht en troost wil schenken in dit zo zware verlies.
De „Jeugd van Vroeger“, Chr. Ref. Church, Trenton, Ont.

Classified Advertising

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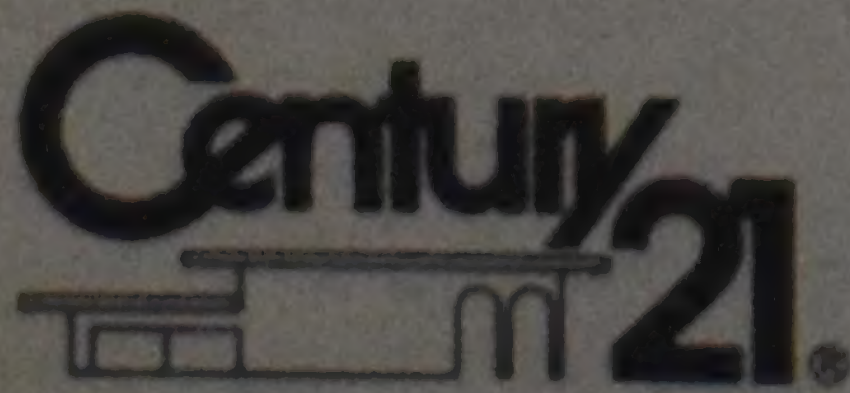
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Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (School).

The Hamilton District Christian High School

28 Athens Street, Hamilton, Ontario, L9C 3K9

(phone: 416-389-3411)

will be in need of a

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for the Smithville Christian High School (to be opened in September, 1980, D.V., with a student body of approx. 130 students in Grades 9 - 12).

Full-time duties to commence on July 1, 1980.

(The board will have additional vacancies in various disciplines).

If interested in Principalship,

forward applications, complete resume and letters of references before February 1, 1980 to:

Mr. John E. Top, Principal

STRATFORD: The Stratford and District Christian School invites applications for the position of teaching/principal for the 80/81 school year. Send resume and letter of application to: Stratford and District Christian School, c/o C. Van Laren, secretary (Board of Directors), R.R. #1, Sebringville, Ont. N0K 1X0. (519) 271-8389.

WOODLAND CHRISTIAN HIGHSCHOOL

invites

applications for teaching positions beginning September 1980. Areas of importance are:

Graphic arts/Drafting
and

Girls Phys. Ed./Science

Please send resume and letters of application to:

Woodland Christian Highschool
R.R. #1, Breslau, Ont. N0B 1M0
Phone: 519-648-2771 (school).

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TEACHERS NEEDED

MONTREAL

Experienced teacher-principal required for July 1980 for established Christian high school in Montreal, Quebec. Send resume to:

The Secretary of the Board,
91 Avondale Pl.,
Beaconsfield, P.Q., Canada
H9W 5L6

PERSONAL

Young woman with two small children would like to correspond or meet with sincere Christian gentleman, late twenties or early thirties. English or Dutch language. Write to: Box 4478, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Chr. Ref., divorced mother of three, would like to correspond and possibly meet gentleman of same faith, 40-45. Preferably from Southern Ont. I enjoy the country, gardening and good music. Please write: Box 4477, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian bachelor 39, seeks a Christian girl, who would enjoy farm life, 25 to 38 age bracket. Please write to Box #4475, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Young man 23, requires room and board in Fruitland-Grimsby area. Please contact Mrs. H. Verboom, 7 Francis Ave., Stoney Creek, phone: 682-4008.

Working christian female wanted to live in with four others in a townhouse in Toronto, Downsview area. For more information call after 5 p.m.: 416-638-4337.

EMPLOY. NEEDED

TEACHER

Should like to have contact with schoolboards which are in need of a teacher in the near future. I offer: trained at Christian Kweekschool in The Netherlands, fully qualified, 12 years practical experience with 6 years principal teaching; interested in development of curriculum for Christian schools. Write to: Box 4476 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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George Struyk,
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Please submit applications to:
Mr. John Stronks, principal,
300 Scott Street, St. Catharines,
Ontario L2N 1J3.
Phone: 416-937-6302.

LETTERS

Pray for ministers

Dear Sir:

Thank you for your December 14 reflections on the job pressures experienced by our ministers today. The problem is real, and we must be willing to deal with it, for the sake of both pastors (who are often hurting visibly) and congregations.

I would like to point to one element of the problem which has not received adequate attention thus far. My childhood memories include many prayers for the minister, which

were offered in our home and the homes of friends — particularly on Saturday evenings and on Sundays. They were usually for the pastor's work (especially the preaching) rather than his person — our parents didn't press the distinction as we so rigorously do today.

Calvinist Contact — a paper we value highly — can perhaps help us all to help our pastors by reminding us to put up with their humanness, to honor their privacy, and to adjust their

workloads. But perhaps we should also be reminded to pray regularly for pastors, particularly in family settings.

The Apostle Paul urged his readers to pray for him. We modern Pauls also need the support of faithful intercessors.

Rev. Henry M. De Rooy,
Associate Minister of
Evangelism,
Christian Reformed Home
Missions,
Grand Rapids, Mich.

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EVENTS

World Missions update

Brazil anniversary

Rev. William Muller, who was a Christian Reformed missionary in Brazil from 1934 until his retirement in 1970, recently revisited that country. He reports that he was invited to participate in the celebration of the 25th anniversary of a cooperative which he helped to establish. An active church is also present. While in Brazil, Rev. Muller celebrated the 45th anniversary of his ordination.

On furlough

Two missionaries have returned to the United States after many years of service in Argentina. They are Cecelia Drenth and Rev. Ray Brinks and family. The Brinks' plan to continue to serve CRWM in some other Latin American country after a period of home service and study.

Planned missions

Every CRC field is in the process of long-range planning. This includes the preparation of a statement of projected missionary strategy for that field for the next decade. Pray for your missionaries as they attempt to plan ahead for the future.

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LET'S PLAY CHESS

Editor: Pete Layer

Results

1978 Finals: P.W. Lamain 1/2 (1/2), B. Dikland 1/2 (1/2)

This is the first result of the 1978 Finals.

1979 Group A: G. Otten 1 (1), B. Cooke 0 (0)

Everyone still has a chance to be #1 in Group A.

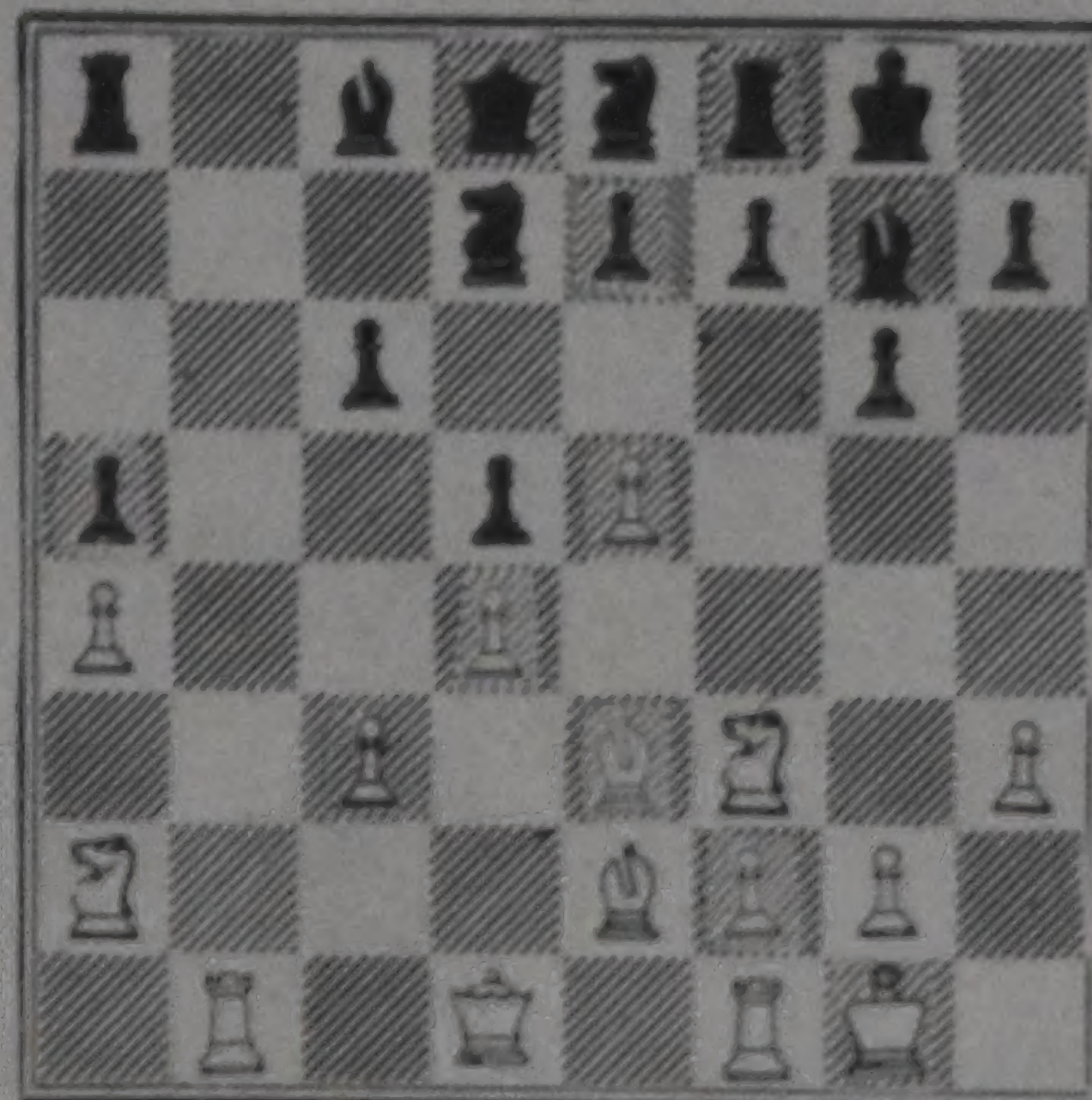
1979 Group C: P.W. Lamain 1 (1), J. Eisen 0 (1)

With this win, Mr. Lamain causes a three-way tie for first with all four players still having one or two more games to finish.

Defensive Techniques

Black: B. Dirkland

15



15

White: P.W. Lamain

Position after White's 14th move: R-N1

White has a superior position. He has control of the Q-N file and mobility. Black is almost zugzwang (any move loses). Watch how Black carefully, yet forcefully defends.

14. . . . B-QR3 gains some breathing room for his Queen and Rook. 15. BxB, RxB; 16. Q-B2, N-N3 (sees square QB5). 17. N-Q2, Q-B2; 18. N-B1, P-B4; threatening to break up White's centre and gain control along the QB file. 19. N-Q3, PxP; 20. BxP, N-Q2; 21. P-KB4, Q-B3; 22. Q-N3, N-B2; Black's King Rook is finally free. 23. Q-N7, P-K3; 24. QxQ, RxQ; 25. R-N7, R-R1; Black's problems are continuing. Poorly placed pieces, and White has gained control of the seventh rank! 26. KR-N1, K-B1; The King to the rescue! 27. N-N3, K-K1; 28. N(N3)-B5, B-B1; The Bishop is finally seeing some action. 29. NxN, KxN; 30. R-N8, RxR; 31. RxR, B-K2; 32. R-N7, K-QB1; 33. R-N3. If one of the Queen Rook Pawns get lost, the other one would quickly Queen. 33. . . . N-R3; 34. R-N5, B-Q1. Equilibrium is restored and the game was drawn some moves later.

Calendar of Events

- Jan. 18-20 Marriage Enrichment Weekend, Salem Christian Counseling Clinic at Canterbury Hills Conference Centre, Ancaster, Ontario. Leader: Dr. Donald W. Moncrieff.
- Jan. 23 Wednesday, at 8:00 p.m. in the Willowdale Chr. Ref. Church, Dr. Bob Goudzwaard of the Free University will give a public presentation entitled "Campaign 1980: What is our Christian Political Responsibility?" Mr. John Olthuis will respond. Co-sponsored by CJL, CLAC, and ICS.
- Jan. 25-26 Men's Retreat sponsored by Lakewood, called "Head of the House." Rev. D. Hart and Rev. R. Praamsma will be guest speakers. Fun and fellowship for all. R.R.#5, Forest.
- Jan. 28- Feb. 1 Congregational Evangelism Training (CET) Seminar to be held in Belleville, Ont., from Monday 1 p.m. through Friday noon. Hosted by the Maranatha Chr. Ref. Church, Belleville. Rev. Wes Smeeds of Home Missions will be leading the Seminar.
- Feb. 2 Winter Carnival at Lakewood Chr. Conf. Grounds for all young people. Skates, sliding, cross-country skiing, snow or ice sculpture and refreshments, 1-5 p.m.
- Feb. 7 James Olthuis at a public meeting, lecturing on "Personal Growth and Societal Renewal."
- Feb. 8-11 Christian Winterfest for Christian young adults, Gravenhurst, Ont.
- Feb. 9 James Olthuis leads a seminar on Liberation Theology.
- Mar. 13 Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
- Mar. 28 CLAC Boerenkool en Snert met Worst Supper.
- Mar. 29 Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.

NEXT ISSUE

| Dated | Mailed | Deadline for classified ads | Deadline for all other advertising |
|--------------|--------------|-----------------------------|------------------------------------|
| Fri. Jan. 25 | Wed. Jan. 23 | Mon. Jan. 21-10a.m. | Fri. Jan. 18-10a.m. |
| Fri. Feb. 1 | Wed. Jan. 30 | Mon. Jan. 28-10a.m. | Fri. Jan. 25-10a.m. |
| Fri. Feb. 8 | Wed. Feb. 6 | Mon. Feb. 4-10a.m. | Fri. Feb. 1-10a.m. |

Books

Church Creeds

The Reformed view

A Place to Stand: A Reformed Study of Creeds and Confessions by Cornelius Plantinga, Jr., published by the Board of Publications of the Christian Reformed Church, 1979; 236 p.p., \$3.95. Reviewed by Sierd Woudstra of Grand Rapids for the Reformed Ecumenical News.

The Rev. Cornelius Plantinga, Jr. (department of Systematic Theology at Calvin Seminary) made *A Place to Stand* to be both the title of a book and the name of a course. As a course, it is the first in a new series of an adult curriculum

for the Christian Reformed Church in North America. According to the Preface, other courses in this curriculum will be in biblical studies, church history, moral and ethical decisions, family living, and the church. The postscript, (p.p. 165-236) consisting of 31 sections with questions corresponding to the 31 chapters, manifests the course-intended character of *A Place to Stand*.

The book is an exposition of the Apostles' Creed, Nicene Creed, and Athanasian Creed, and the three Confessions traditionally accepted by Reformed churches:

Heidelberg Catechism, Belgic Confession, and the Canons of Dort. To cover all of them in 159 pages is an ambitious undertaking, yet Calvin Seminary's new professor admirably succeeds. He writes with a thorough knowledge of the history and contents of the Creeds and in a style which is both gripping and concise. The book is quite unlike the stereotype image one tends to have of such undertakings.

Plantinga writes with a great love for the Creeds. Though open to newer ideas — the writer is well versed in modern theology — he has taken his stand on the Creeds

and professes them as his own. He even manages to say something good about the insistence of the Athanasian Creed that those who do not faithfully believe the doctrine of the Trinity cannot be saved. Yet at the same time his provocative discussion of the Creeds invites further probing questioning. The bulk of the book is an exposition of the Belgic Confession.

This book is intended for instruction classes for adults, and it should serve them well. It is artfully illustrated with pen drawings of a variety of Christian Reformed

Church people — not all with Dutch names and not all white — by Paul Stoub. In this reviewer's opinion the illustrations lend a measure of parochialism to the book.

The book can be used profitably by all who are interested in learning more about what the Reformed faith traditionally stands for. An instructor's workbook is available for those who will use *A Place to Stand*.

Journal

New life in the promised land

Shelanu: An Israel Journal by Maggie Rennert; published by Prentice Hall Inc. of Canada Ltd., Scarborough, Ontario 1979; hardbound, 446 pages; price: \$17.95. Reviewed by Peter Sluys, Salmon Arm, B.C.

Shelanu is the story of a Jewish widow, mother of two grown children who made the risky decision to move from the U.S.A. where she was born and grew up, to Israel. Risky, because she had hardly any friends there, because she had only a reasonable income, because she was already growing

older, and because it is physically dangerous to live in that part of the world. Yet she did make the move and carried through the transition with gusto unparalleled by many immigrants, and finally settled in the little desert town of Berheba.

She arrives, not knowing Hebrew and had all sorts of misconceptions about life in Israel. But with her humor and wit, her deep and varied interests in many things and people she meets, she not only survives, but makes Israel her own, and in her unique, gentle yet persistent way, makes others feel they belong to her. Thus comes

about the title of her book: *Shelanu*, Hebrew for "ours," freely translated: "those who belong to us." Her book reflects the kindred spirit among the Israelites; everyone belongs, even those who have never met before, like one big family where everyone shares the other's suffering or joy.

The Account mentions numerous minor incidents of the day-by-day living, but it also describes the impact of major events such as the effect of war on the persons involved. In her writing she reflects the spirit of individualism which marks the modern

Israel, and at the same time the collective national spirit found in almost everyone. The book is a treasure-house of everyday experiences in Israel and of Hebrew words and phrases which she so delightfully explains and describes. Maggie Rennert writes in an appealing way.

Anyone who is just interested in relaxed reading for sheer enjoyment will have a beautiful time reading this book. At the same time you will also learn, subconsciously perhaps since it is all woven through the book, of fine human interactions, of fear and joy, pain

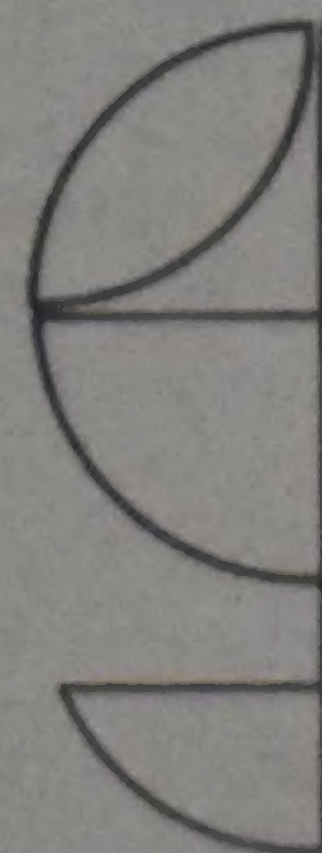
and pleasure. And as extra bonus, it is all about life in modern Israel. Rennert makes you feel as if you were buying at the market in Bersheba or visiting friends in their homes in Tel Aviv or Jerusalem. You become the one who is glued to the T.V. with tension for you have just heard and seen that Israel, your country, is at war.

I recommend this book very highly for the enjoyment it provides, and for its style and content.



A harp seal surfacing among the arctic ice floes. Taken from: *The Arctic* by Fred Bruemmer; published by The Montreal Star and distributed by Prentice/Hall of Canada, Scarborough, Ont. 1974; hardbound (in separate bookcase), 120 pages; black and white and colour photographs comprise three quarters of the book.

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